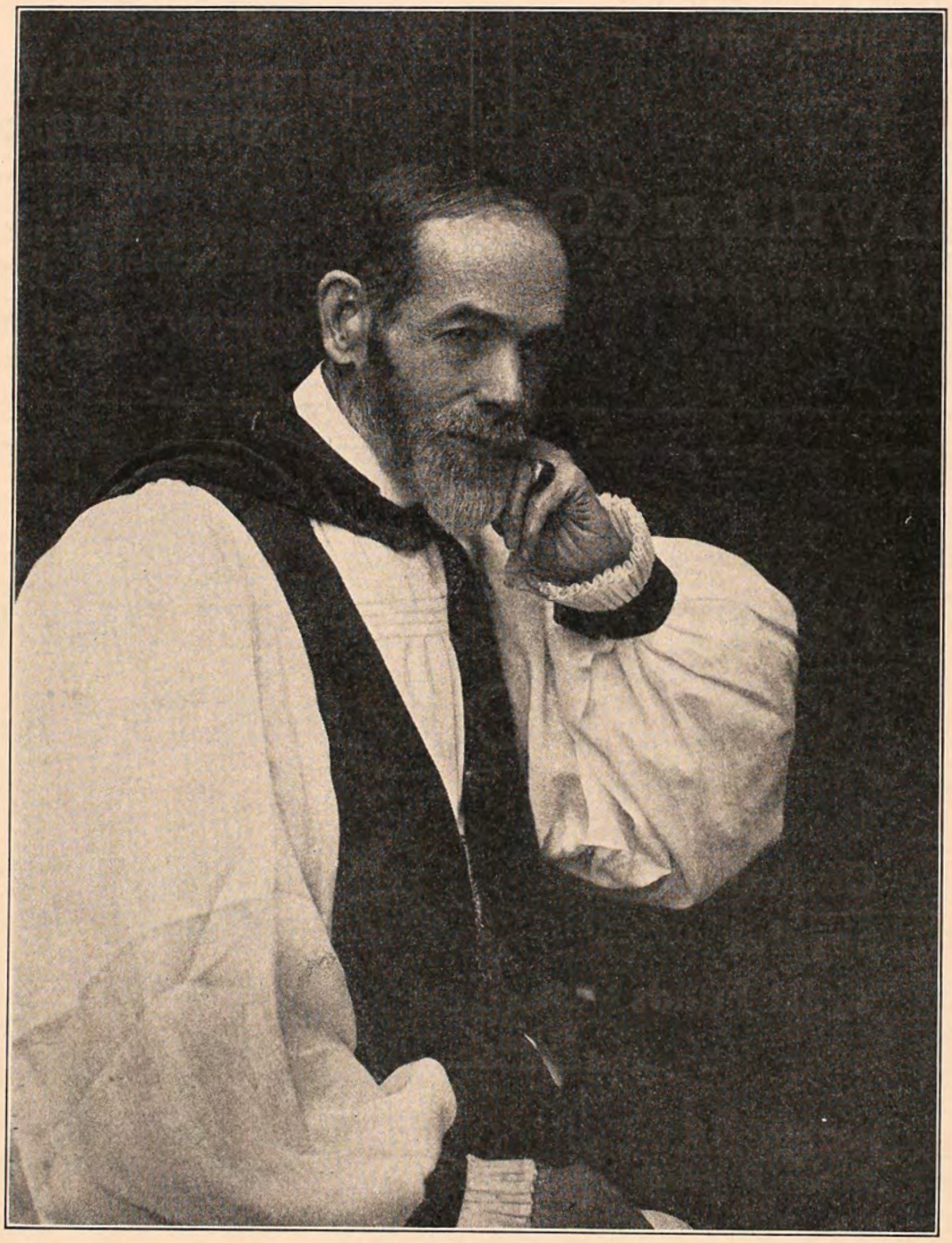
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIX Philadelphia, November, 1930 No. 2



The above photograph of the Bishop was taken in the Courtyard at Lambeth Palace during the meeting of the Lambeth Conference of Bishops of the Anglican Communion in August, 1930

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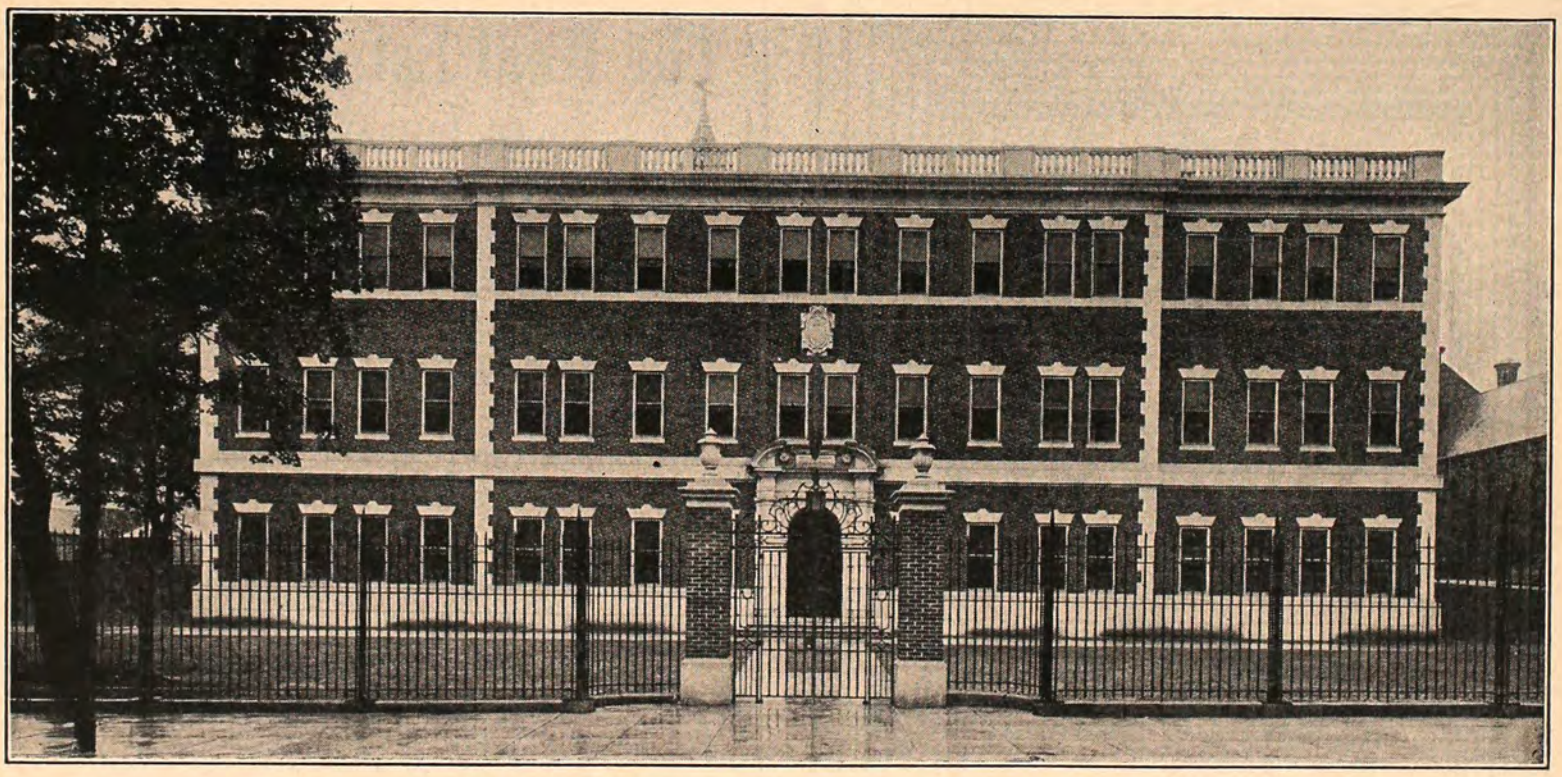

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Watch one letter among the orderly thousands — a letter bearing the postmark of an up-state town in New York. It is opened, and by the deft manipulations of the sorters it moves to a desk far down the room where a clerk takes it from the top of the pile and reads it. An enrolment application for the I. C. S. Course in Business Management, bearing the signature of Robinson V. Carter, Jr.

When the clerk has typed the name and information on a yellow card, she steps over to the long line of cabinets where close to four million students' names are filed. And as she is about to insert it in its alphabetical order her eye falls upon another card, old and discolored and worn with many handlings. "Robinson V. Carter," it reads, "Course in Foundry Practice," and the date it bears is 1900.

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In our files there are many stories of fathers who have won success through I. C. S. study, and are giving their sons the same sound training.

So it is that this largest of all educational institutions has entered its second generation of usefulness to America and the world.

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The sum of $7,000 conveyed to the Philadelphia Protestant Episcopal City Mission (their successors or assigns) in trust for the use of the HOME FOR CONSUMPTIVES, CHESTNUT HILL, PA., will be regarded as the perpetual endowment of a free bed in this charity.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XIX: NO. 2 PHILADELPHIA, NOVEMBER, 1930 Fifteen cents a copy One dollar a year

Diocese Unites in Returning Thanks to Almighty God on Safe Arrival Home of the Bishop and Mrs. Garland From World Tour

Sincere and heartfelt thanks to Almighty God by the clergy and people of the entire Diocese over the safe arrival home of the Bishop and Mrs. Garland from their around the world tour was given outstanding expression in the special service held on Tuesday night, September 30, in the Church of the Holy Trinity, Rittenhouse Square.

Equally outstanding as a deep manifestation of the love and loyalty of the clergy of the Diocese to their Father in God and of their rejoicing in his home-coming, was the luncheon of welcome given by them to the Bishop and his devoted wife in the Church House of the Diocese on the following Thursday. Probably never in the history of the Diocese had there been a clerical luncheon so largely attended. In the beautiful intimacy of their personal welcome were evidences of the strong attachment existing between the clergy and their Chief Shepherd and their desire to give testimony of their appreciation of his personal interest and helpfulness.

The Rev. George C. Foley, who had been chosen to extend to the Bishop and Mrs. Garland the welcome in behalf of all the clergy, in a few brief but well-chosen words during his address voiced the spirit of the gathering when he said of the Bishop:

"He does not desire praise. But a man works best in an atmosphere of appreciation."

The clergy, more than 100 in number, on the night of the Diocesan Service, vested in the Church House, with the more than 100 members of the Diocesan Festival Choir, entered the Church and occupied the pews reserved for them in the Nave. The Rev. Richard J. Morris acted as Master of Ceremonies and the Rev. John W. Norris as Assistant. The clerical members of the Standing Committee, Deans of the Convocations, clerical Deputies to the General Convention, clerical Deputies to the Provincial Synod, and clergy officials of the Diocese, were escorted to their places in the Chancel.

Front pews were reserved for the lay members of the Standing Committee, lay Deputies to the General Convention, and lay Deputies to the Provincial Synod. As the last verse of the Processional Hymn was being sung the Bishop, escorted by the Bishop Coadjutor and by the Committee on Arrangements, entered from the Sacristy and took their places in the Sanctuary. Mrs. Garland was escorted to one of the front pews.

The service opened with the shortened form of Evening Prayer, Dr. Caley saying the opening Prayers and reading the Lesson.

Following the Magnificat, most beautifully rendered by the Diocesan Festival Choir, with Mr. Harold W. Gilbert, of St. Peter's, as Conductor, and Mr. Newell Robinson as Organist, Dr. Tomkins said the Special Prayer of Thanksgiving arranged for the occasion, which is printed elsewhere in this report of the Service. The entire congregation joined in the General Thanksgiving. During the singing of the hymns Mr. Ralph Kinder, Organist and Choirmaster of Holy Trinity, officiated at the organ.

The Opening Address was by Bishop Coadjutor Taitt, who, for himself and for the whole Diocese, told of the joy of clergy and people in having the Bishop and Mrs. Garland home again. The Rev. Edward M. Jefferys, President of the Standing Committee, who was unable to be present because of an important engagement, sent a message conveying the Greetings of the Standing Committee, which was read by Dr. Caley.

The Greetings from the Clergy were given by the Rev. Carl E. Grammer, who told of the deep affection the clergy have in their hearts for their Bishop; of the Bishop's sympathy and understanding and friendliness and of the outstanding constructive work in the Diocese which the Bishop has brought about through his gifts of spiritual leadership and administrative ability.

Mrs. George Woodward, President of the Woman's Auxiliary of the Diocese, gave the Greetings on behalf of the

PRAYER OF THANKSGIVING

Following is the Special Prayer of Thanksgiving said on the safe return from their world tour of the Bishop and Mrs. Garland at the Diocesan Service in Holy Trinity Church, Rittenhouse Square, Tuesday evening, September 30, 1930:

Gracious and Eternal Lord God, whose mercy is over all Thy works, accept, we pray Thee, our hearty thanks for Thy goodness in conducting in safety through the many dangers of their long trip round the world Thy servants, the Bishop of this Diocese and his wife. Thou hast gladdened our hearts with this evidence of Thy loving kindness in their safe return; and we beseech Thee to ever keep us mindful of all Thy mercies, and grant that we may always seek to live and labor for the glory of Thy holy Name, the upbuilding of Thy Church, the extension of Thy Kingdom, and especially for the work and welfare of this great Diocese. Through Jesus Christ our Lord. *Amen.*

lay women of the Diocese and Greetings from the Laymen were given by the Hon. Franklin Spencer Edmonds.

Bishop Garland then advanced to the front of the Chancel to respond to the Greetings. His voice gave evidence of emotion he must have felt at the warmth of the welcome and the decision of clergy and people to receive them in a service of thanks to God. As he gave expression to his own and Mrs. Garland's deepest appreciation at the home-coming welcome given them, and told in a general and interesting way of the various places they had visited, the congregation was visibly affected when from the Bishop's own lips they learned for the first time of the illness that followed his stay in China, and of his nearness to death during his enforced stay in a hospital in Beirut after visiting the Holy Land, and of the strength that came to him in the knowledge that he was being remembered in the prayers of his people at home.

As that portion of the Bishop's address relating to the places he and Mrs. Garland visited is given in more detail in the report of the clergy luncheon it is omitted here. Following the Offertory the Bishop said the closing Prayers and pronounced the Benediction, after which the Te Deum was sung.

Before the Offertory Hymn the Master of Ceremonies told the congregation that the Bishop desired him to announce that the Offering, which was for the Bishop's Fund, would be turned over by the Bishop to the fund the Diocese has promised to give as its share of the Church's Advance Work Program.

The Rev. Dr. Caley presided at the Clergy luncheon to the Bishop and Mrs. Garland in the Church House on the Thursday following the Church Service and introduced Dean Bartlett, who made a brief address on the growth ot the Divinity School and the bright prospects for the coming year. Dr. Caley then introduced Dr. Foley to express on behalf of the clergy their joy in the safe return of the guests of honor.

After thanking his hosts for the delightful welcome which they had so unanimously given him as shown by their presence and expressed so felicitously by Dr. Foley, Bishop Garland asked whether they wished him to speak on the Lambeth Conference or about his trip around the world. And on their expressing their preference for the latter, he proceeded to give his impressions of the countries which he had visited, paying particular attention to the missionary work which the Anglican Communion is doing in each.

Beginning with Hawaii, he pointed out how important that field is and how commonly that importance has been overlooked in America. He contended that we should think of Hawaii, not as a foreign field, but as a home-base. In it we were given a two-fold opportunity, first, of evangelizing the citizens of Hawaii, and second, of converting and training thousands of Japanese and Chinese who had come to the islands, but might return to their native countries to participate as leaders in the new movements that are stirring those ancient civilizations. As an example, he cited the case of Sun Yat Sen, the George Washington of modern China, who, having been educated in our splendid Iolani School in Hawaii, had then gone back to China to teach his own people, inaugurating a movement that had resulted in the overthrow of the old order and the birth of the Republic.

In Japan, which he visited next, Bishop Garland had been impressed most by our great institutions, the schools, colleges and hospitals, which are doing such remarkable work, and by the self-respect and independence of the Japanese Church in Tokio, which, even when it had lost all in the earthquake and the fire, determined to carry on its work without outside aid. He spoke in the highest terms of the native Japanese clergy, some of whom had been educated in our own city and at our own Divinity School, and expressed his admiration for the gains the Church had made since leadership had passed into the hands of the native clergy under their own Japanese bishops.

Of China he spoke with more feeling, both because it was in Peking that he swallowed a germ which brought him near to death, and because of the distressing and perplexing conditions in that unhappy land. There was great unrest, he declared, but, in spite of the present confusion, he was firmly convinced that China would emerge from her revolution a strong nation, destined in the future to dominate the whole of the Far East.

In estimating our missionary work there, he called attention to the fact that, while some communities had directed their energies into other channels, our Church had specialized in education and social service, with the result that we had a splendid group of schools, hospitals and homes, but were weak in evangelization. No finer educational in-

This picture of the Bishop and Mrs. Garland was taken during their world tour at the Shrine of Nikko in Japan. Nikko is about ninety miles north of Tokyo, and is one of the famous shrine cities of Japan where two of the mightiest of the Shoguns are buried. The picture was taken on the steps approaching the Temple in January, 1930.

stitutions than our Chinese schools and colleges could be found anywhere, and we might well be proud of their achievements.

But, unfortunately, our very strength in the past constituted our weakness in the present crisis; for it was in the field of education that the New Chinese Government was determined that the State and the State alone should exercise complete control. Just as in England and America, the Churches once controlled education, built and conducted the hospitals, and did all the social service work, but had gradually relinquished those fields to the civil authorities, so the Bishop believed the Chinese Government would speedily replace the Churches in supporting, conducting and controlling all schools, hospitals and other institutions devoted to the education of the Chinese children and the improvement of the economic and social conditions of the Chinese people.

This, added the Bishop, is bound to come, and we must reconcile ourselves to confining our activities more and more to evangelization, a field into which the government will never enter, and with which they are not likely to interfere. This work, he believed, could be done better by the native workers than by our American missionaries, who will gradually be replaced in almost all but advisory capacities.

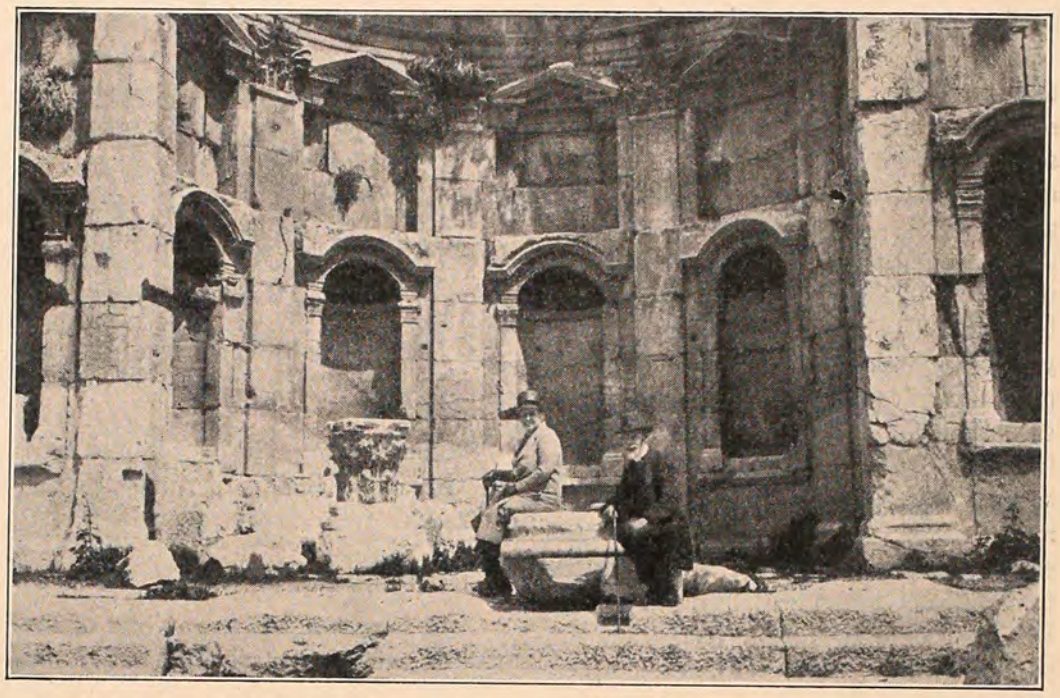
It is noteworthy that these very conditions that have now developed the Bishop foresaw several years ago and discussed in an address to the clergy.

Though his stay was short in India and he could not attempt to investigate its problems very thoroughly, he said that he had been deeply impressed by the magnitude and difficulty of the conditions that confronted the British Government, and by the sincere efforts of the officials to settle everything on the best and surest foundations with the interest of the whole people of India at heart. His impression was that the government was doing its best trying to deal fairly with the almost insuperable difficulties that resulted from the mixtures of races, languages and religions in India. He praised Ghandi's life and character, but reminded his audience that very often in the past men whose holiness in private life had been unquestioned have been unsafe guides when they ventured into the field of public affairs. It was impossible, he said, to tell what the outcome would be, but he feared that if the demands of the Hindoos for independence were granted at once, there would follow government by the favored few and exploitation of the many.

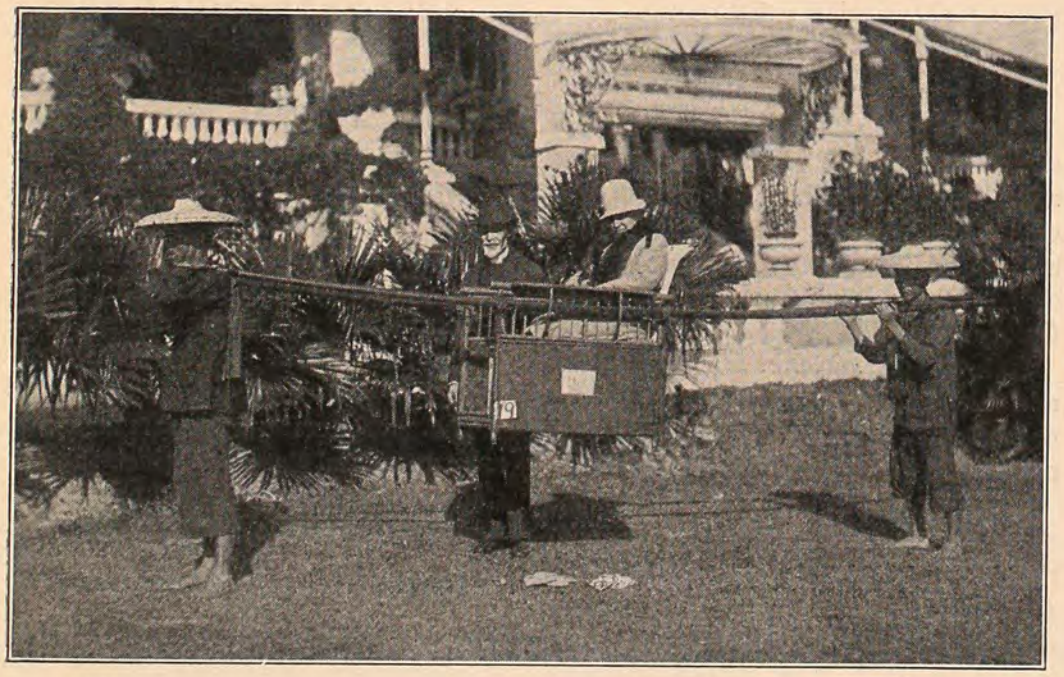
It was evident that the place above all others toward which Bishop Garland's face had been set from the time he left home was the Holy Land, in which he has taken such a deep interest, not only because of its sacred associations, but also because he has been for years a canon of the Cathedral at Jerusalem, and has been instrumental in raising a considerable part of the expenses of the work which the Anglican Communion is doing in Palestine.

He spoke briefly of conditions both religious and civil, of the pleasure he had found in association with some of the clergy of the Eastern Church who were working there, and of the pitiful condition of many of the Russians who have for years given their lives to the care of the holy places, and who are now so impoverished that they are barely able to subsist.

The services which he attended impressed him by their length and elaborateness, and sometimes by their näive informality as the service of the Sacred Fire on Holy Saturday, when he sat in the chancel of the Orthodox Church and watched a surging but friendly crowd mob the patriarch when he brought down the lighted candle from the altar, at which they lighted the candles for their own homes and rushed off. It seemed to an American Episcopalian, accustomed only to quite different conduct in the house of God, to be rather undignified, but to their more childlike minds it was a joyous and beautiful service, which they believed God also delighted in even as they.



This picture, taken in April, 1930, shows the Bishop and Mrs. Garland at the ruins of Baalbek. Baalbek, in Lebanese, Syria, has been a Holy City since the earliest ages. Here Phoenicians, Greeks, Romans, Christians, Arabs and Moslems have their Temple for worship, and the impressive ruins bear silent witness to each successive use of the buildings.



This picture was taken in the garden of the Repulse Bay Hotel, in the suburbs of Hong Kong, February, 1930. The drive to this hotel is unsurpassed for its beauty.

The outcome of the difficulties between Jews and the Arabs which have caused so much bloodshed in the past, he did not venture to predict, only reminding his hearers that seven-eighths of the population of Palestine were Arabs, and that it would require great tact and forbearance on the part of all concerned to live peaceably together.

In closing, the Bishop told of conditions in England, where he had seen some of the economic distress which is so widespread and terrible. Although numerically the number of unemployed, about two and a half-million, is less than in our own country, yet in proportion to the population it is larger; and because such conditions have existed for years, and taxation is so crushing, the people were suffering much more. He said that the system of unemployment insurance (commonly called the "dole" because the state contributes so much more to the fund than the workers and employers are able to do) was unsatisfactory and condemned by most of the British people as only a temporary expedient which would no doubt be superseded by some sounder economic remedy for unemployment, a remedy which he had faith enough to believe the British people would work out in time.

In a few concluding sentences he praised the work of the Lambeth Conference, appealed to the clergy not to be misled by petty and captious criticism of it, and expressed his belief that never before had such a great conference so courageously faced conditions in the Church and in the world, or applied the teaching and spirit of Christ to their improvement more wisely.

RELIGIOUS INSTRUCTION AVAILABLE FOR ISOLATED IN RURAL COMMUNITIES

Though our Diocese is fairly compact, there are sections of it quite rural in character, and many families are isolated, and can reach villages or towns only infrequently. The isolated can be reached by the United States Mail, however.

The Diocesan Department of Religious Education is prepared to meet the needs of the Isolated more fully than ever before. Lessons for children, correspondence and study courses for adults, may be secured.

A graded series of lessons by mail, suitable for children from nine years old and upwards has been prepared on: The Church Catechism; The Life of our Lord as taught in the Prayer Book Gospels; Church Worship and Membership; The Book of Common Prayer. Many adult courses are available.

The usual plan of using correspondence lessons is to mail one lesson to a pupil on Thursday or Friday. The pupil studies the lesson on Sunday, writing the assignments, which are returned to the rector on Monday. This written work is corrected and returned to the pupil with the next lesson.

"Room 30" will serve as correspondence secretary if so requested.

BISHOP GARLAND COMMENDS ARMISTICE DAY SERVICES IN CHURCHES, NOV. 9

Recommendations for the Observance of the Sunday Preceding Armistice Day, November 9, sent out by the Department of Christian Social Service of the National Council, have been commended and authorized by Bishop Garland.

Accompanying the recommendations the Presiding Bishop of the Church suggests the following Prayer:

FOR PEACE

O Blessed Jesus, Saviour of mankind, at whose birth the night was filled with heavenly radiance: Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide their feet into the way of peace: Who art with the Father and the Holy Ghost one God, world without end. Amen.

Each parish is requested to remember the subject of world peace; reading the Lambeth Encyclical Letter and Resolutions of the Archbishops with a sermon; a Eucharist offered an intercession for peace; the use of special prayers for peace; and urging the individual intercessions of the members of the parish.

PHILA. DIVINITY SCHOOL AWARDS DOCTOR'S DEGREE TO BISHOP LINDEL TSEN

The Rt. Rev. Philip Lindel Tsen, Assistant Bishop of Honan, China, was awarded the degree of Doctor of Sacred Theology at a special convocation held in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School on October 23, 1930.

Bishop Tsen, an alumnus of the Philadelphia Divinity School, received the degree of S. T. B. in 1925, following his post-graduate studies in this country.

It is significant that the first public service in the Chapel since the installation of the Bishop White Memorial (which consists of the faculty and student stalls, now rapidly nearing completion) should have been the conferring of a degree on one of the Chinese alumni of the school.

BISHOP TAITT DEDICATES TABLET AS A MEMORIAL TO DEACONESS SANFORD

On Friday morning, October 24, Bishop Taitt, at a service held in the Church Training and Deaconess School officiated at the dedication of a brass tablet in memory of Deaconess Caroline H. Sanford. The memorial was presented by the Alumnae of the School to be placed in the Chapel.

Following is the inscription on the tablet:

In Loving Memory of
CAROLINE HAMLIN SANFORD, S.T.H.
Deaconess
1854-1925
Head of C. T. and D. S., 1891-1912

Her deep spiritual life and love of the Master made her a rare teacher of the Scriptures, and an unusual influence on the lives of those who came in contact with her.

Placed by
The Alumnae of the C. T. and D. S.

CHURCH CLUB ARRANGES RECEPTION TO PRESIDING BISHOP FOR NOVEMBER 2

The Rt. Rev. J. DeWolf Perry will make his first visit to the Diocese since his election as Presiding Bishop on Thursday, November 20, when he will be the guest of the Church Club at a Reception that evening in Holy Trinity Parish House.

Cards will be sent by the Church Club to all its members and their wives inviting them to meet the President Bishop, and similar invitations will be sent to the clergy of the Diocese and their wives.

BISHOP CREIGHTON GIVEN ADDITIONAL DUTY UNDER THE PRESIDING BISHO

The Rt. Rev. Frank W. Creighton, Bishop of Mexico, has accepted appointment by the Presiding Bishop to take over, in addition to oversight of his missionary district, the new office of Domestic Secretary at the Church Missions House in New York and to give his organizing and administrative ability to that task. Bishop Creighton will take charge of the new work on January

The appointment represents an assignment to special duty, for which the Presiding Bishop is empowered by canon to grant leave. It is parallel with what was previously done in the case of the assistant to the Presiding Bishop, the Bishop of South Dakota, who continues to administer his field, but is also charged with special duties at headquarters.

Review of Provincial Synod Meeting in Philadelphia

The three days' sessions of the Twelfth Provincial Synod of Washington and affiliated Women's Organizations, held in this city October 21 to 23, inclusive, was one of the most interesting, informative, constructive and largely attended of any previous assembly of these Provincial bodies.

In their spiritual content the entire series of meetings, conferences, reports and addresses gave unmistakable evidences of deep consecration and devotion to the work of the Church, and reflected a firm purpose to meet with unflinching faith and courage the obligations, responsibilities and problems of that work. Throughout the proceedings in both the men's and the women's groups many phases of the Church's work in the Province were brought into review. Reports submitted showed progress of many features of the work; record made of ground gained and of tasks yet to be done and of problems still to be solved.

The Advance Work Program of the Church, Religious Education, Social Service and Evangelism each had a definite place on the program and were presented by capable speakers among the clergy and laity and in the reports submitted by the several Provincial Commissions. In the limited space of this article only a few of the many features of the three days' program can be reviewed.

The Very Rev. D. Wilmot Gateson, of Bethlehem, conducted the Devotional Service in Holy Trinity Church on Tuesday afternoon at 4 o'clock, prior to the formal opening session at 4.30 o'clock at which Bishop Ward, of Erie, presided and at which Bishop Garland in the name of the Diocese welcomed the Synod to the Diocese of Pennsylvania.

In his address of welcome Bishop Garland spoke with feeling of the loss by death of Bishop Darlington, the President of the Synod and told how the Bishop of Harrisburg had looked forward to attending the sessions. Referring to Philadelphia's prominent position in the history of the Church and of the memories that would come to them when the Synod members made their scheduled pilgrimage to Old Christ Church the following day, the Bishop appealed to them to think of the men and women who have gone before and who in their day contributed so much to the life and development of the Church.

"Let us pray," he said, "as we bring to our minds their labors, their sacrifices and their gifts, that we may be worthy sons and daughters of those who have gone before."

Upwards of 800 participated in the Dinner and Missionary Mass Meeting in the ball room of the Penn Athletic Club on Tuesday evening, at which the special speakers were the Hon. George Wharton Pepper of our own Diocese, and Bishop Freeman of Washington. Senator Pepper's address was a brilliant and convincing appeal for united support of the Advance Work, while the Bishop of Washington in his address on "A Crisis and an Opportunity," described the world unrest of today and the Church's responsibility in preparing to meet these conditions with courage.

In addition to the Synod members and representatives of the Women's Organizations many parishes of our own Diocese were represented at special tables. Dr. Charles E. Beury, President of Temple University and a vestryman of the Church of the Resurrection, Broad and Tioga streets, was Toastmaster at the dinner and at its conclusion presented Bishop Ward, who took charge of the missonary meeting. Bishop Gravatt of West Virginia said the opening prayers. The addresses were interspersed with joyous singing of hymns, the singing being led by a double quartette from the Diocesan Festival Choir under direction of the Rev. N. Herbert Caley. Bishop Taitt pronounced the Benediction.

Contrasting the Church and the State, Senator Pepper in his address described the nations of the world as "incorporated differences" and the Church as an "unincorporated unity." Nations exist, he said, for the purpose of perpetuating those particular things in which they are interested. For these reasons, he added, they seldom understand each other. They make treaties, agreements, covenants—all mechanical means for keeping peace which are pathetically inadequate because underneath is selfish interest.

"The Church expresses itself in worship, in service and in recruiting for disciples," continued Senator Pepper. "There are no differences as to the missionary purpose of the Church. The state thrives in diversity; the Church thrives in unity. I wish to register my firm conviction that in the Church rests the hope of the world. Successful maintenance of the Church's work means the supplying of adequate equipment that this work may go forward. The success of yesterday's maintenance rests and depends upon today's equipment. New capital investment means safeguarding of maintenance. The Church must advance; it must go forward. I consider it was an act of great statesmanship on the part of General Convention in allowing Dioceses to have a share in the the selection of items on the Advance Work Program. It is not to levy taxes but to raise our spiritual stature until we are unable to resist giving the money required to carry forward our missionary work.

"It is not a great sum when you think of the greatness of the object. It is altogether a matter of our will to do it. I have not a doubt that at this moment, within the hearing of my voice, the entire amount which the Dioceses in this Province have pledged for the Advance Work, could be raised if we but willed to do it. Whatever may be said about budgets, Diocesan apportionments or parochial quotas in the last analysis it is you and I."

At Wednesday morning's session the Rt. Rev. Robert C. Jett, Bishop of Southwestern Virginia, was unanimously elected President of the Synod to fill the unexpired term of Bishop Darlington, and Bishop Garland also received the unanimous vote of the delegates for re-election as Provincial Delegate to the National Council of the Church.

The remainder of Wednesday morning's session was devoted to Religious Education; an address by Mr. Coleman Jennings, of Washington, and the report of the Provincial Commission on Social Service, which was read by Mr. George R. Bedinger, of Pennsylvania. Mr. Jennings in his address, "Recruiting Students for Church Work," said that modern youth has broken away from mere authority. It is mass-minded. It conforms to current opinion. "The young people in and out of college," he added, "are seeking reality in life. They will respond to the challenge of difficult tasks. The Church can best reach them in small groups where personal contact and influence are strong, and by challenging them to work which demands sacrifice, effort and adventure, in which they have fellowship with the Ideal Leader, Jesus Christ."

"There is a prevalence of law defiance and disobedience to law," the report of the Social Commission stated," constituting a menace alike to the Church and the country." The report recommended a comprehensive religious survey that

the unchurched youth may be won to Christ. The Church, it stated, is challenged to greater effort in character-making and training, especially in securing co-operation of parents in the development of Christian atmosphere in the home. "There has been too great a dependence on law," the report added, "too little dependence on education and the cultivation of moral character."

Embodied in the report were results of a crime survey in Philadelphia made by one of our own priests in the Diocese of Pennsylvania, which the report referred to as constituting a social question that must be faced in the Church for the sake of the youth of the country. The survey showed commitments to prison in Philadelphia of boys between the ages of 16 and 21 years has increased 111 per cent in the past ten years. Eighty per cent, the survey showed, came from broken homes; seventy-five per cent were irregular in their church duties or not interested in church and eigthy per cent had little or no religious training.

On the subject of unemployment the report said:

"We urge upon our people, individually and collectively, acting for example through corporations, the duty of giving work to unemployed men and women in the spirit of sharing. Many of our people are already creating jobs to revive particular cases of economic pressure. If this were done generally the entire country would benefit."

Following the adjournment of the Wednesday morning session the Synod members made the pilgrimage to Old Christ Church, where they were received by the Rector, the Rev. Louis C. Washburn and the members of the Vestry. After being entertained at luncheon in the Neighborhood House the opportunity was given to view the many historic exhibits and learn in detail many of the historic events connected with the old church. The pilgrimage also included a brief service in the church conducted by Dr. Washburn. While the Synod was at Christ Church the representatives of the Women's Organizations were entertained at luncheon in St. James Guild House as the guests of the Woman's Auxiliary and other women's organizations of the Diocese.

One of the most striking and informative contributions to the entire program was the demonstration meeting of the Diocesan Committee of the Woman's Auxiliary of Pennsylvania. This was a distinctive feature of the joint session of Wednesday afternoon in Holy Trinity parish house. Under the direction of its creative and capable Chairman, Mrs. J. Willis Martin, the diversified and extensive service constantly being given in the Diocesan Committee, held the attention and gripped the interest of the large attendance of delegates and representatives of Women's Organizations from the other Dioceses.

In crisp sentences, direct and to the point, two-minute reports from the Secretaries and officers of the various subcommittees gave an illuminating illustration of efficient work being done by the Diocesan Committee in many fields of Christian Social Service. Included in types of service on which reports were made were care and oversight of children in the Juvenile Court; work among the foreign born, relief of unemployment, feeding of undernourished children and expectant mothers in the homes of the unemployed in Kensington's mill district; prison and hospital work. One of the incidents of the demonstration served to indicate the promptness with which the Committee meets any and all calls for service by presentation of needs that call for immediate remedial measures. Deaconess Young had reported on the immediate need of warm clothing to meet necessities in the care of some of the Roumanian, Lithuanian and other children of the foreign born at St. John's House. The amount of money asked for was oversubscribed in less than two minutes from the parish representatives on the Committee. One Synod delegate from another Diocese was so impressed that he asked the privilege of making a pledge.

The remaining portion of Wednesday afternoon's joint session was given over to addresses by Mr. Spencer Miller, Jr., of New York, Consultant on Industrial Relations of the National Council, and Mr. John A. Phillips, President of the Pennsylvania Federation of Labor.

In speaking to his topic "The Church in an Industrial Civilization," Mr. Miller declared it is no longer a question whether the Church will concern itself with the industrial problems of the day but rather that it must function through an industrial society if it is to function at all. Unemployment, he added, has become a national crisis which promises to be worse this winter than last. Mr. Phillips in his address affirmed the position taken by Mr. Miller and said that unless some way is found to relieve the situation we may have to seriously discuss the question of state aid for the unemployed.

From 4 to 5.30 o'clock the Synod delegates and representatives of the Women's Organizations were the guests at a Reception and Tea at the Hotel Warwick, 17th and Locust streets, given by the Bishop and Mrs. Garland and Bishop Coadjutor Taitt. From here they were taken in buses for a visit to the Art Museum. Buses were in waiting at the hotel and also at the Art Museum to convey the representatives of the Women's Organization to the home in Chestnut Hill of Mrs. George Woodward, President of the Woman's Auxiliary of Pennsylvania, where Mrs. Woodward entertained them at a Supper, returning them in time to rejoin the men at the Mass Meeting in the interest of Rural Work in Holy Trinity Church at 8 o'clock.

A congregation of approximately 1000 persons were present at the meeting on Rural Work. The excellent choir of Holy Trinity Church under the personal direction of its Organist and Choirmaster, Mr. Ralph Kinder led in the singing. The special speakers were the Rev. Churchill J. Gibson, of Richmond, Va., and the Rev. George B. Gilbert, of Middletown, Conn., who presented strong appeals for increased interest and greater support of the Rural Work.

Dr. Gibson emphasized, as did Mr. Gilbert, the great contribution the country and small town church has made to the upbuilding and strengthening of the great city churches, and particularly their contributions of clergy and missionaries.

"Call the roll of the clergy," Dr. Gibson said, "and see how many of them were country boys or came from country-bred parents. If the city church has its wits it will interest itself in and lock after the country church."

Mr. Gilbert urged that the whole Church look at the Rural Work in a big way. "If we want to save the country church we have got to see to it that able men are sent to the rural communities and the small towns. It is all very well to extol the virtue of sacrifice, but there is need for us to see that there is a just proportion of salary between the city and country clergy. The Rural Work problem belongs to us just as much as the evangelizing of China and Japan. It is only just that we make some return of interest and service to the rural work in exchange for the great contributions which the country and small town church have made to the building up of the city churches."

Thursday morning's meeting of the Synod was taken up with the report of the Provincial Commission on Missions and with a discussion of "Evangelism" by Bishop Cooke of Delaware, and "Evangelism from the Viewpoint of the Brotherhood" by H. Lawrence Choate of Washington, National President of the Brotherhood of St. Andrew.

"Evangelism is a motive not a method," Bishop Cook said. It is a spirit; not a program. It is an intensification of all the Church is doing. It is the first task of the Church. It is to make Christ known; to make Christ

loved and to make Christ obeyed. It is the first duty of the Bishops, the priests and the laymen. We have heard a great deal about the unemployment of people, but the unemployment of the laity of the Church in the work of Evangelism has been a serious situation for some time."

Mr. Choate gave a clear and comprehensive review of the type of evangelistic work the men of the Brotherhood have tried to do throughout the many years history of that organization. It is the work that John L. Houghteling was doing when he organized the first Brotherhood Chapter forty-six years ago, Mr. Choate said, and which he described as "Personal Evangelisn." In rapid succession he gave instance after instance of personal work by Brotherhood men that had resulted in bringing hundreds of men to the foot of the Cross. The Brotherhood, he said, stood ready at all times to give its service to any rector in evangelistic work and he urged that rectors avail themselves of its services.

The remainder of the Thursday morning's session was given over to Dr. John W. Wood, of the National Department of Missions. Dr. Wood had been assigned as a subject "The Policy of the Department of Missions." Instead of discussing that topic Dr. Wood invited the Synod to ask him questions, and he sought to obtain from the delegates their views on the request that had come to the National Council from the National Church of India, inviting the Church in America to start missionary work in India. This was under discussion when the hour came for reception of the Message from the Woman's Auxiliary, the representatives of the latter taking their places among the Synod delegates. The Message was read by Mrs. Marcellin C. Adams, of Pittsburgh, President of the Provincial body. Among its recommendations was an appeal that each Diocese in the Province do its utmost towards raising its quota for the missionary maintenance of the General Church. The afternoon and closing session of the Synod was taken up with miscellaneous business and immediately before adjournment to meet in 1932 in Pittsburgh the Synod unanimously passed a resolution calling upon each Diocese to give its best endeavors to meeting its maintenance quota.

LOST—Miss Florence Wells Jones, 1917 Eutaw Place, Baltimore, who attended the Synod meeting as a delegate to the Daughters of the King in October, reports the loss of a small diamond ring, which she greatly values. Miss Jones attended many of the events connected with the Synod sessions. She requests that inquiry be made if anyone found such a ring.

A. R. VAN METER, *Church House.*

THE PROVINCIAL MEETING OF WOMAN'S AUXILIARY

Sessions of the Woman's Auxiliary in the separate meetings held at the Churchwoman's Club were probably more largely attended than in any previous Synod meeting and marked interest was manifested in the many fine reports presented covering the activities and the work of the various Diocesan branches, all of which were eagerly noted by the delegates.

Among the reports was the information that the Pennsylvania Branch had successfully inaugurated a movement among young women through the establishment of "B" branches, seven such branches already being in operation. Virginia demands Standard Branch reports, each qualifying only when U. T. O. Mission Study Class Work is adequately done and reported. Washington's strong city parishes "adopt" weak country parishes to help them in every way. Southern Virginia supports Diocesan worker who specially strengthens the weak spots. Pittsburgh had an Interdenominational Study Classes where each session was taught last year on the Jerusalem Conference. Maryland has a special Secretary to further new subscriptions to the "Spirit of Missions." Harrisburg's members each have a prayer partner in the mission field. Bethlehem has a special Educational Secretary among Juniors and new recruits.

Upwards of 100 were invited to Mrs. Woodward's house for supper on Wednesday evening following the Bishops' Reception, which gave the visitors a chance of being welcomed in a lovely home and to feel they were really "on the inside."

An invitation was sent this year inviting two young women from each Diocese in the Province to be the guests of Pennsylvania. Sixteen accepted. They attended all sessions and were entertained by the Junior League at lunch on Wednesday at Sweet Briar House in the Park. The hope of the future lies with these younger branches.

Provincial officers of the Auxiliary elected:

President, Mrs. Charles R. Pancoast, Diocese of Pennsylvania; Vice-President, Mrs. A. Murdoch Norris, Diocese of Maryland; Secretary, Mrs. Spencer S. Wood, Diocese of Washington; Treasurer, Miss Laura L. Ruddle, Diocese of Bethlehem; Directors: Mrs. Frank Holladay, Diocese of Southern Virginia; Mrs. Marcellin C. Adams, Diocese of Pittsburgh; Mrs. Roger L. Kingsland, Diocese of West Virginia; Provincial Representatives on the National Executive Board of the Woman's Auxiliary, Miss Sally Deane, Diocese of Virginia.

THE PROVINCIAL MEETING GIRLS' FRIENDLY SOCIETY

The Girls Friendly Society was well represented at the Synod by delegates and interested Associates from seven Dioceses. Many matters of importance were discussed at the meetings in St. James Guild House. Miss Margaret Maule, President of the Diocese of Pennsylvania, having just returned from Chicago where the National Council of the G. F. S. had been in session, brought a valuable contribution in her up-to-date knowledge of the Society's affairs.

Miss Mae Atherton Leach, the Vice-President of the Senior Members' Club of Pennsylvania, gave a fine address which showed the spirit of the G. F. S. exemplified through Social Service. Miss Leach used the Seamen's Church Institute and other activities in which the members have been interested as illustrations.

Elizabeth Beatty followed with an appeal for an intelligent interest in the study of India through the coming year, and also for a greater participation in the special missionary objects of the Church, which, year by year, are assigned to the Society.

Mrs. C. William Spiess, of Pennsylvania, who is head of the Department of the National G. F. S., gave an illuminating talk on Publicity and its purposes.

The Conference closed with a Group discussion led by the Provincial Field Secretary, Miss Esther Fifield, who was successful in drawing forth many different points of view from those who were representing the Province.

THE PROVINCIAL MEETING DAUGHTERS OF THE KING

As the Daughters of the King is an order solely for spiritual teaching, the predominating note in the messages brought to this organization at its meetings in St. James Guild House was insistence upon more thorough knowledge of the teachings of our Lord and a sincere and resolute observance of His laws.

Throughout all the meetings the speakers emphasized the great need of all Christian people to so win our youth for Christ that they may be ready to take their places in the Church that her influence may not only continue but grow more effectually. Very definite plans for work among Junior Chapters were proposed that they may serve the Church. All the respresentatives of the Daughters of the King were greatly inspired by the meetings as there are brought together, more intimately perhaps than at the Synod gathering than at General Convention time, those who

(Continued on page 73)

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ON MAKING WILLS

There is one duty that the Prayer Book expressly orders our clergy to perform which they habitually neglect. At the end of the Order for the Visitation of the sick, we read this command, *"The Minister is ordered, from time to time, to advise the people, whilst they are in good health, to make Wills arranging for the disposal of their temporal goods, and when of ability, to leave Bequests for religious and charitable uses."*

Therefore, lest the readers of this paper have never been so advised by their rectors, we urge all laymen and clergymen who have the ability to leave part of their property for such purposes.

We are certain that it will be a source of satisfaction to them while they live to know that they have made provisions for the Church, and we have faith to believe that one of the joys of their future life will be to watch how the good they have done is living after them.

And let not the man with only one talent think it not worth while to make a bequest to the Church because his estate is so small that what he would leave would be of no use. That is a very erroneous belief. The Church is much richer now than it was twenty-five years ago, because, though it has no more large givers than in 1905, it has many more small contributors. So likewise with bequests. If a man leaves only $500 or $1000 to a parish, that will mean that when he dies he will continue to put 50 cents or $1.00 on the plate every Sunday, which no doubt will be a joy to him in heaven and a blessing to the members of his parish who remain below. Thus a bequest to a church is a real and very practical sort of Communion of Saints which all can understand. It might be said that they being dead still give.

Do not hesitate therefore because your estate is so small. Leave something to the Church and Charity. And to rich men we must say that any rich Churchman should be ashamed, even if he is not afraid, to die without leaving a bequest to religious and charitable uses.

PARSONS AND POLITICS

Bishop Garland's observation in his home-coming address that a man might be a saintly spiritual-leader, but an unwise guide in the field of politics and economics, whether one agrees with his application of it to Mahatmi Ghandi or not, is a timely warning to the clergy that more is needed in discussing economic ills in the pulpit than good intentions. No other body of educated men are so likely to let their impulses and emotions lead them astray in politics and economics. And while their influence has been wholesome where they have refused to align themselves with a party or a faction of a party, when they have taken sides in what was a controversial question, on which there were two different, but equally legitimate opinions, they have wrought great evil to the cause of religion.

The clergy of the North before the Civil War, who opposed slavery in their pulpits did more than almost any other group of men to damn that institution in the sight of the American people; but when, after the war, the ministers of one great Church joined a faction of a political party by praying against Andrew Johnson while the party plotted, they did as much harm as they had done good before; for time has shown that his policy of reconstruction by reconciliation was more Christian than theirs, which was dictated by revenge.

In general our parsons are not equipped by special training to give expert advice in dealing with economic ills, any more than they are qualified to treat intelligently the nervous ailments of their psychopathic parishioners, as so many are tempted to do. There are cases, as Dean Inge points out, in which quasi-political action by the Church is necessary; where war and peace, or public morality, or the family, or the rights of the weak and oppressed are concerned. No human interest should be foreign to the Church or its ministry. Yet it must be remembered that "the Church is not concerned with the details of economic method so much as with the ultimate principles of human relationships taught and lived by Jesus Christ," and the clergy should confine their sermons on politics and economics to principles rather than plans.

It is hard to decide which congregation is to be pitied more, the one made up of business-men and statesmen, who after wrestling all week with the difficult and intricate problems of modern commerce, politics and economics, are compelled to listen to a soft-hearted rector who has never thought the problems through, repeating like a parrot on Sunday such generalities as, "All we need is love"—which the poor laymen already know and are trying desperately to work out in a complex situation; or the other congre-

gation whose socially-minded rector presents them every week with a detailed program of every conceivable reform, from the number of wash-rooms there should be in a factory to the most efficient method of enforcing or annulling the prohibition law. We have no patience with the rich man in any parish who demands that his rector shall not "preach politics," because what he really means is that his rector shall not preach the kind of politics rich men dislike, but we have great sympathy for those honest laymen who have to endure some of the foolish sermons which zealous clergymen with an incipient attack of ideas preach on up-to-date economic problems. There have been extracts from sermons on unemployment published in the newspapers recently betraying such an amazing ignorance of even the most elementary principles of political economy that the congregation that heard them must have wished that their rectors had been compelled to give more time to such college subjects and less to the abstruse speculations of theologians.

Indeed it may be that the English system of a shorter theological training and a more thorough university education is better than our own. The man who graduates from Oxford or Cambridge need spend only half as long in a Divinity School as in America, it being presumed that he doesn't need the details of theology so much as the ability to think, a broad general culture, and the habit of studying. It is strange that the English Church, which requires its clergy to have only eighteen months of training in a theological seminary, produces far more theologians of note than the American Church which takes twice as long to train its ministers. But that's another story.

However it may be, and authorities will differ, Bishop Garland did well to remind the clergy that "one's zeal should be according to knowledge," as St. Paul said long before him.

The Field Department Conferences and Their Findings

By the Rev. Malcolm E. Peabody, *Chairman, Diocesan Field Department*

The Field Department Conferences this year were most successful. The one for the clergy of St. John's, Norristown, was attended by approximately 140 priests and was particularly well led.

Bishop Taitt, after dinner on the first evening, Wednesday, October 15, outlined the aims of the Conference and was followed by Dr. William C. Sturgis, of the College of Preachers in Washington, who talked on "The Parish Priest as the Church's Leader." The following morning he tock up the subject again under the head of "The Divine Fellowship, the Basis of the Church's Mission," and received many contributions and questions from the floor. The attention he received was very striking and a tribute to his honest and constructive thought as well as his deep spiritual capacity.

Bishop Creighton outlined the pamphlet, "Our Expanding Church," which has just come out and is generally considered the ablest presentation of the missionary situation as it is in theory and practice that the Church has ever published. This book will be used by the Woman's Auxiliary Study Classes in the Diocese this winter.

The Rev. Chauncey E. Snowden, chairman of the Field Department of the National Council, who comes to St. Paul's, Overbrook, November 1, as rector, talked about certain aspects of the Church's Program with effectiveness and conviction. His Conference on "Methods" was especially helpful, enlisting as it did several suggegstions from the men and a thorough discussion of the merits of the Every Member Canvass.

A very happy feature of the Conference were the meetings of the clergy in groups. The Central City Group was presided over by the Rev. John H. Mockridge, rector of St. James Church; the Suburban Group by the Rev. A. E. Clattenberg, rector of St. John's, Cynwyd, and the Rural Group by the Rev. F. B. Hornby, of St. Mary's, Warwick. All these Groups recognized the Every Member Canvass in some form as the proper way of promoting the Church's work in Parishes.

Following are the Findings reported by each of these clergy Groups:

Central City Parishes

"1. The Conference would report that in every church of this Group, real effort is being made to face the situation by every one in the Group.

"2. That the method followed in every case is more or less a sincere attempt to work according to the Board's recommendations and to follow its lead.

"3. We would also like to stress the feeling that there are very valuable elements in an Every Member Canvass other than the financial one—having a survey of the Parish, and its conditions, and that when it is possible to gather such groups of canvassers a very real blessing comes to such groups, in a deep consecration and further knowledge of the Church.

"John Mockridge.

"Presented by the Rev. W. J. Cox."

Suburban Parishes

"1. We ask the co-operation of the City Rectors in the handling of one of our problems: that of the suburban resident who still holds his membership in a city Parish

"a. By transferring same to a local Parish.

"b. By notification to local rector of the communicant's actual membership —a regular contributor to, or attendant at the city church.

"c. By allowing the local rector to canvass said resident for the benefit of the city Parish.

"2. Your Group of Suburban rectors unanimously endorses the Every Member Canvass principle, with the thought in evidence that it is the best possible method now known to the Church for reaching and giving the Church's opportunities to all the people in the Parish.

"A. E. Clattenberg."

Rural Parishes and Missions

"One advantage of an Every Member Canvass is that the responsibility of carrying Christ's Kingdom forward is placed definitely and concretely upon each individual. It's an educational effort and this phase must not be lost sight of.

"The Duplex envelope has an educational advantage and serves as a constant reminder of missionary opportunities.

"It was highly recommended that a definite budget be proposed before the canvass is undertaken, which along with the missionary quota is to serve as the objective of the canvass. An alluminating observation was made that this budget be drawn up not simply by the vestry but by the congregation as a

whole. So it becomes their budget. Again the educational advantage is obvious.

"Canvassers, it was urged, should go in two's. Two heads are better than one.

"In Preparation for the Canvass sermons should be delivered with interest, tact and without apology. A circular letter should be sent to reach each member and adherent of the Parish or mission. This helps the canvassers by removing the element of surprise. It was recommended that a dedication service should follow the Canvass. This links the offerings or pledges with God, not allowing them to remain in the minds of some with the Parish or the vestry. There should be a separate treasurer by all means for the missionary offering.

"We must begin the Canvass of the next generation in the Church School of today. It was, therefore, suggested that small Duplex envelopes be used by the children in the Church School rather for the training of the child than for the pennies for the school, with the great ideal ahead that some day the things of Caesar will become the things of God.

"F. B. HORNBY."

The Laymen's Conference at Meadowside Hotel, Mt. Pocono, was no less successful than that held for the clergy. The faculty were the same on both occasions except that the work of the Diocese was presented by Bishop Taitt and the Rev. J. F. Weinmann, of the City Mission. The Group was small enough to engage in a lively discussion, and the fact we were far enough away to escape interruption enabled us to put our whole mind on the subject in hand.

Communion was celebrated on Saturday and Sunday mornings, October 18 and 19, at Trinity Mission, of which the Rev. Dr. Caley is the summer rector and who was to a great extent our host. The surrounding country afforded a beautiful playground for Saturday afternoon. In short, the charming setting of the Conference fully made up for the effort required to get there.

Following is the report of the Laymen:

Laymen's Conference Findings

"1. We believe it would be helpful to Missions if Bishop Taitt and the heads of Diocesan Missions be invited to speak in the Parishes of the Diocese from time to time.

"2. The Committee on Advance Work should co-operate with the Church House in advance of the next Conference in order that a larger attendance may be obtained.

"3. We are certain that there would be more interest in Missions if our laity and clergy were more fully informed on the Church's Mission work.

"4. We desire to express our thanks to Bishop Taitt, Bishop Creighton, Mr. Van Meter, Mr. Snowden, Mr. Peabody and Dr. Sturgis for their attendance and for the interesting and successful program of this Conference.

"5. We hope that these Findings may be published in THE CHURCH NEWS of the Diocese.

"MESSRS. LIPPINCOTT, PEARSON,
HOFFMAN, NICHOLS,
STARR, ERVIN."

The Field Department of the Diocese has very much for which to thank Father Niblo, who so ably superintended the arrangements for the Clergy Conference and made everybody comfortable. He was an exceedingly gracious and thoughtful host.

We very much regretted the absence of Bishop Garland, but profited greatly from the continuous attention given by Bishop Taitt, who stayed practically throughout both Conferences.

THE ADVANCE WORK PROGRAM

It is the answer to the constant call for tools with which to prosecute the Church's work in all mission fields—foreign and domestic.

Authorized by General Convention, it is for forward work only. It is entirely distinct from the budget, which is for maintenance of existing work.

The total amount of the program—approximately 170 units of new work—has been distributed among the dioceses and districts.

Dioceses and districts will in turn offer these opportunities to parishes and individuals.

The Diocese of Pennsylvania, by unanimous action of its Convention, pledged $113,000 as its share, being the first Diocese to respond to the action taken by the General Convention.

What is your parish doing about it?

What are YOU going to do?

THE OMITTED PRAYERS

A little girl was spending a night away from home. When it was time to go to bed she knelt at the knee of her hostess to say her prayers, expecting the usual prompting.

This not coming, she was heard to remark:

"Please 'scuse me. I can't remember my prayer, and I'm staying with a lady that don't know any."

TREASURER OF DIOCESE REPORTS 1930 RECEIPTS TO OCT. 20, INCLUSIVE

The receipts on account of the Missionary Fund from January to October 20, 1930, were $253,027.34. Of this amount $139,600.60 has been sent to the National Council to be credited against our pledge of $229,000, leaving a balance of $89,399.40.

In the Diocese against a budget of $213,108.88 we have received $113,426.74 leaving a balance of $99,682.14 yet to be received if the Diocese is to close the year without a deficit.

Statements have been sent to all Rectors, Treasurers and Accounting Wardens showing how they stand on the Treasurer's books as of October 20, and the amount expected before the books are closed by the end of the year.

A. V. MORTON,
Treasurer.

October 24, 1930.

THE TALE OF A LUNCHEON AND ITS TONIC EFFECTS ON A GROUP OF LAYMEN

A minister who is on affectionate terms with the business and professional men of his Church invited ten of them to lunch with him at the Y. M. C. A., says an article in the *Christian Herald*. Each one of these men had pledged one dollar a week on the annual church budget, which was far above the average pledges of most of the members. During the lunch the minister asked them to increase their pledges fifty per cent. The men good-naturedly asked to be excused, claiming they were paying all they could afford.

The minister did not press the matter, but asked if they would be willing to let him have an itemized account of their weekly expenditures, in the coming week, for what they themselves would count as luxuries; things they did not need for their physical or moral well-being. The men laughed at him but promised to do what he asked.

When they met again, a week later, there was a curious look on their faces. The itemized expense accounts were produced. The minister asked consent to read one aloud. Movies, tobacco, sweets, "two unnecessary banquets," and "other unnecessary items," amounted to $18.50 for the week. At the bottom of his list the man had written, "I double my pledge to the church. Come to think it over, I make it three dollars a week."

The minister looked up and caught the eye of another man, who said, "I move that the rest of us do the same on condition that Pastor does not make our lists public." The motion was carried with a bang.

In Praise of Deeds Well Done

In the building up of Parishes there are so many elements entering into the task that often one does not consider the true situation. A clergyman does not make a successful Parish no matter how clever he may be. His personality may be a drawing and an impelling power, but there must be other help if the success is to be worthy the cause in which he works, or lasting beyond his rectorship.

St. John's Church, Lower Merion, has been fortunate in this respect. It has had only five rectors since its founding in 1863, but it has had many more laymen of zeal and good judgment during that period. John Marston, the man who began that wonderful movement called "The Lenten Offering," was a laborer in this Parish. Many more names could be mentioned were we writing up a list of those who have contributed more than money toward the upbuilding of St. John's. All were appreciated by their co-workers, and especially by the clergymen fortunate enough to have them as helpers.

But a recent event in the life of this Parish makes us concentrate on the labors, not so considered by him, however, of the man who for twenty-five years has been the efficient organist and choirmaster of St. John's. Herbert J. Tily, Mus. Doctor, tells us that his brother told him years ago he was such a poor organist that he had to pay for his job instead of getting paid for doing it. This represents one side of the facts in the case. Dr. Tily has for these twenty-five years been the voluntary organist of St. John's, and in addition, has furnished his choir. Those who have heard him play know full well that he is an organist of the highest rank, and a composer of great ability. His degree in music vouches for all this.

Dr. Henry A. F. Hoyt, who has been connected with St. John's as Rector and Rector Emeritus during the years of Dr. Tily's service, gave a testimonial dinner for him at the Penn Athletic Club Wednesday night, October 8. All the members of the choir and their husbands or wives, or sweethearts, were invited to attend. In addition, the Bishop Coadjutor, the Right Rev. Francis M. Taitt, S.T.D., came to bear testimony to the worthiness of the services rendered the Parish by Dr. Tily. It was a family party that gladly sat under the leader who for these twenty-five years has produced such wonderful harmonies from both organ and choir, and who has aided greatly in perpetuating harmony among the people of the Parish. We are all proud of Dr. Tily as our organist and choirmaster, but we are also proud of him as a citizen and merchant of our community.

Dr. Herbert J. Tily, whose Twenty-fifth Anniversary as Organist and Choirmaster of St. John's Church was fittingly commemorated on October 8.

His characteristic trait of sticking to whatever he attempts to do, and finally seeing the thing accomplished, makes him a man worthy of any position in our civic life. He often says he deserves no credit for his Church activity because organ playing is a hobby he likes to ride. But from the parsonic standpoint, while the motive for doing a kindly act efficiently may not be the same in all humans, the act itself becoming a habit finally must influence the performer, and while the motive may remain the same, the result is continually good, showing that the doer has an intention far above his motive in spiritual worth. After all, doing good for the fun of it is a pretty good motive, and Dr. Tily seems to be spreading this idea not only in St. John's Parish, but all about the City of Philadelphia in the organizations that prize his membership. Bishop Lawrence once told a young man offering himself for the ministry that he could assist the Church of God as a layman and not to lament the possible fact of rejection as a candidate for Holy Orders. Dr. Tily shows the truth of this statement. The Church needs laymen by the hundreds. Laymen who will work for the fun of it in building up the Church of God. We thank God for those who have been such in St. John's Parish, trusting that past memories of them, and observation of present lay workers, will tend to increase the number so that there will be a perpetual stream of devoted souls giving themselves to the loving task of preaching Christ by their actions.

A. E. CLATTENBERG.

A DOLLAR AND A PENNY

A dollar and a penny met. The penny had a bright, clean face, but the dollar was dirty and proud. "You think you are gold, but you are only cheap brass," said the dollar. "I am patriotic, I am trustworthy, I have the emblem of liberty on my bosom, and the United States Government has placed these words on me, 'In God We Trust.'" After a little doubt the penny answered: "I grant you all that, but I go to church oftener than you do."

Stirring Inspirational Addresses Mark Sunday-school Institute's Sixtieth Annual Meeting in Holy Apostles Church

"Knowledge is power. Our textbooks for this knowledge are the Bible —more especially the New Testament— the Prayer Book, and the worship of countless Christians."

These words give a summary of one of the series of keynote addresses which gave to the Sixtieth Annual Sunday School Institute of the Diocese in Holy Apostles Church on Monday, October 6, a high-water mark in the general inspirational and practical quality of this year's coming together of Church School Superintendents and Teachers and others interested in Religious Education.

The words quoted above were part of the stirring address given by Dr. Jonathan T. Rorer, whose interest in education both as a devoted Churchman in our own Diocese and as one of the distinguished educators in the public schools, gave force to his words, and with equally stirring and helpful address by the Rev. T. A. Conover, of Bernardsville, N. J., and the Rev. C. H. Ricker, of Manhasset, Long Island, served to bring into clear and convincing perspective the three outstanding objectives of Knowledge, Worship and Service stressed by the Institute.

Stimulating Group Conferences also formed interesting and informative features of the Institute. The session of the Institute opened with a few well-chosen words of greeting from Bishop Taitt, and the session came to a close with a splendid address by the Rev. Louis W. Pitt, rector of St. Mary's, Ardmore, Bishop Taitt pronouncing the Benediction.

"Knowledge of God and of God's loving relations to man and of man's need of God," Dr. Rorer told the teachers, "are the foundation and inspiration of true *worship,* and knowledge enters into intelligent *service* of every sort.

"Carefully scrutinize your selection of knowledge to be presented—each passage, hymn, poem, story, picture, bit of ritual—to see whether it leads to God and promotes nobility, and possibility of the child as the Son of God, and leads towards perfection in thought and deed, and promotes the love and active helpful interest in one's neighbor, whatever his color, his social status, or his nationality may be."

Continuing, he said:

"We cannot conceive of true worship devoid of some knowledge of God. Worship without underlying knowledge is usually superstition—acts of worship thoughtlessly or ignorantly performed generally result in contempt for religion. Sincerity is a necessity of worship and of the religious life as a whole. The lack of sincerity is our greatest besetting sin today, and the reason for our slow advancement and for our defeats. To be helpful we must know whom, how, when and where to help. Helpfulness is the goal of all education. While willingness to help is sometimes lacking, yet lack of knowing how to help is what really retards man's advance.

"Knowledge alone, for its own sake, is no longer the objective it once was. It has come down from the educational pinnacles that once was accorded it. Formerly men and women memorized countless facts for which today they consult books.

"Dogmatic teaching, mere memorizing, and the old classroom recitation are little used by good teachers. They are replaced by creative and more purposeful teaching. The emphasis is on doing and giving rather than on simply believing and receiving.

"The newer psychology emphasizes the inter-relation of our thoughts and actions and the great importance of habits. It is foolish, generally speaking, to separate religious and secular knowledge. We must rid the child's mind of the notion that mathematics, botany and chemistry are secular or outside God's domain. We must emphasize the breadth and depth of God's truth, and our children must be taught to be earnest in their school work as they are learning God's truth to help them to be better Christians.

"Knowledge underlies and vivifies both worship and service, and God's truth or true knowledge is comprehensive and inclusive of all truth, whether it be called philosophy, art or science, and one human mind can master but a small fraction of truth.

"We must select, therefore, for ourselves and for those we teach, our own particular atoms of this knowledge cosmos.

"First, we must teach the love and active goodness of God—we must select those passages and books which bring us nearer to God—which teach us to love Him and to adore and worship Him. It must be the God of Jesus rather than the primitive idea of God, often found in the Pentateuch.

"Second, we must teach man's need and dependence upon God and God's power to care for every need.

"These two principles are reciprocal. The first, the Fatherhood of God; the second, the sonship of man. From them follow the third great principle, the brotherhood of man. This is the missionary idea.

"The Church school teacher need not repeat the day school teacher's work— this is rather to be avoided, but I want to see all this knowledge fundamentally unified. So I would have the religious teacher carefully inquire what is being taught during the week and have as one of his purposes to show the child how the knowledge reveals God and reveals our opportunities to help our brothers."

CLERGY CHANGES

The Rev. William Roberts, on October 1, assumed rectorship of St. James, Kingsessing, in response to the unanimous call of the vestry of this Parish, succeeding to the vacancy created by the recent retirement from active work of the Rev. S. Lord Gilberson, whose rectorship at St. James covered a period of more than forty-three years. Mr. Roberts resigned his rectorship of Holy Innocents, Tacony, to accept the call to St. James. His rectorship of Holy Innocents began in January, 1925. During his ministry at the Tacony Parish the church was virtually rebuilt and just before he received the call to St. James, Mr. Roberts personally raised a fund to wipe out the mortgage on the rectory.

The Rev. Herbert A. Donovan, former Missionary to Liberia from the Diocese of Pennsylvania, has been transferred to the Diocese of Virginia.

The Rev. F. H. Hutchins, an assistant at St. Mark's, Philadelphia, has accepted appointment on the clergy staff of Trinity Church, New York.

The Rev. Jesse H. Hawkes, formerly assistant at the Church of the Advocate, Eighteenth and Diamond Streets, is now in charge of St. Thomas Church, Gibbsboro, N. J.

The Rev. Alonzo L. Wood, who has been abroad for nearly a year, has returned to his duties on the staff of St. John's, Norristown.

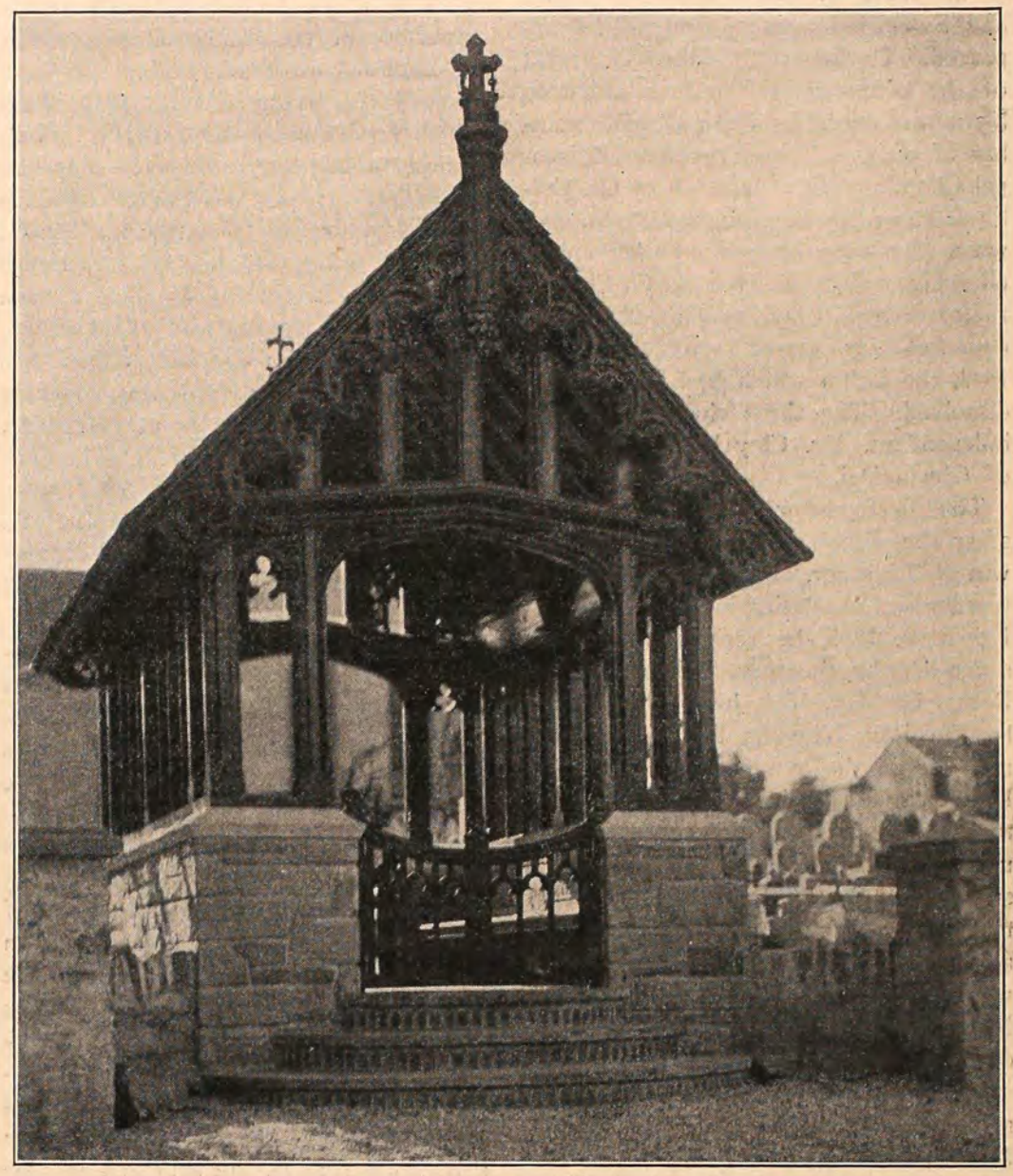
The Rev. Carl I. Shoemaker, announcement of whose resignation as rector of the Annunciation, Twelfth and Diamond Streets, was published some time ago, has withdrawn his resignation at the request of the vestry. Coincident with his decision to remain announcement has been made that the vestry of the Annunciation purposes offering the present church property for sale and acquiring a site in some suburban section of the Diocese.

Beautiful Memorial Lych Gate Given by Former Communicant Is Dedicated at Historic Christ Church, in Upper Merion

Historic Christ Church, Upper Merion, has been presented with a beautiful Lych Gate or covered entrance to its Churchyard by a former communicant of the Parish as a memorial to several members of his family, and the Rev. James H. Lamb, Jr., rector of the Parish, officiated at the dedication ceremonies on Sunday, October 19, prior to the morning service. The dedication services were held in the Churchyard at the gate. Mr. John D. Paist, Senior Warden of the Parish, on behalf of the donor, presented the memorial and it was formally accepted.

The memorial is designed in the perpendicular style of English Gothic and harmonizes with the Church. The base, about the height of four feet, is built of "Foxcroft" stone with copings of Indiana limestone, tooled and crandalled. The superstructure is of oak. The woodwork is moulded and ornamented with carved bargeboards surmounted with ornamental crosses at either end. The roof is of heavy green and gray slate and the floor of varied-colored flagstone. Ornamental gates are at both openings and the interior is lighted by a Gothic iron lantern suspended from the central truss and which switches off and on at the Church interior. Seats on either side accommodate sixteen people.

On the interior stone wall is placed a bronze memorial tablet upon which is subscribed "To the Glory of God and in Loving Memory of Abby T. Holstein, Charles E. Holstein, Sara C. Holstein and Elizabeth H. Paist."



A view of the beautiful Memorial Lych Gate, the gift of a former communicant of Christ Church, Upper Merion, and dedicated with appropriate ceremonies on October 19.

Christ Church, Upper Merion, dates back to the early Swedish colonists who arrived on the shores of the Delaware River before the advent of William Penn. In 1637 they landed on a spot at the mouth of a small creek that emptied into the river below Philadelphia. Their first act after pressing the soil of the New World was to praise God for His bountiful goodness. They named the colony New Sweden and one of their earliest acts was to erect a church. This was finished in 1639.

From this early colony the Swedes, as the years went by, passed further up the river, locating at "Weccacoe" in what is now South Philadelphia, where they built Gloria Dei, which still stands pretty much as it was originally built. St. James, Kingsessing, was subsequently built. From these settlements along the Delaware the Swedes spread up the Schuylkill River to the Upper Merion section. Here they went to work with a will; cleared off their property, the ground having been obtained from the Indians by purchase and treaty, and, in the course of years, a considerable Swedish settlement was established.

For a number of years the Upper Merion Swedes attended church services at the older Swedish churches, Gloria Dei and St. James, passing down the Schuylkill River in canoes. With the arrival of additional families from the lower settlements there came the desire for more convenient arrangements for attendance at the services of the church. At first services were held in the homes of the Upper Merion Swedes, Lay Readers officiating with occasional visitations of the minister from Gloria Dei, when services were held in the schoolhouse that had been erected in 1735.

Before long a regular congregation was organized. Land was purchased of sufficient size to provide a church, a burial ground and such other buildings as might be required. The church was completed, and on the 25th day of June, 1760, was dedicated as Christ Church. The dedication sermon was preached by the Rev. Charles Mangus Wrangel, who had been sent over the previous year by the Archbishop of Sweden to take charge of the Swedish Mission.

Mr. Wrangel returned to Sweden in 1768 and the same year he was succeeded by the Rev. Andrew Goeranson, who served until the close of 1779. During this period, due to the influx of a large number of Welsh settlers, the English language had largely superseded the Swedish and the Swedish pastor was frequently aided in his duties by the Rev. Charles Lute, of the Church of England, who remained as an assistant until 1780. The Rev. Matthias Hultgren succeeded Mr. Goeranson. In 1786 Mr. Hultgren was recalled. In 1786 began the remarkable ministry of the Rev. Nicholas Collin, extending over

forty-five years and terminating only with his death in 1831.

By this time the Book of Common Prayer had come into more general use in all three of the Swedish churches and Swedish language gradually disappeared. During Dr. Collin's oversight of the congregations he was aided in his ministrations by a considerable number of clergy of the Protestant Episcopal Church. With the death of Dr. Collin the Swedish Mission came to an end, when the congregation of the united churches called the Rev. J. C. Clay as rector. Mr. Clay served the three churches for eleven years, until, in 1843, the union which had existed was dissolved. The three churches became independent, Mr. Clay becoming rector of Gloria Dei.

The first rector of Christ Church after the dissolution was the Rev. Edwin N. Lightner, of Lancaster, who entered upon his duties in July, 1844. In February, 1855, he resigned. He was succeeded by the Rev. William Henry Rees. In May, 1861, he was succeeded by the Rev. Thomas S. Yocum, who resigned in the summer of 1870. The Rev. Octavius Perinchief, of Baltimore, took charge in July, 1870, and remained until 1873, when he resigned and his successor was the Rev. Edward Warriner. Mr. Warriner resigned in 1875 and for more than a year the Parish was without a rector until in April, 1877, Mr. Perinchief was again called. His death occurred a year later.

The succeeding rectors and their periods of service were: Rev. A. A. Marple, 1877.

In the same year the Rev. A. A. Marple began his active rectorship covering a period of twenty-seven years. Infirmities of age brought about his resignation in 1905 and he was elected rector emeritus. From 1905 to 1908 the Rev. Charles W. Stocking was rector. He was succeeded by the Rev. W. W. Taylor, who served until 1925. He was succeeded by the present rector, the Rev. James H. Lamb, Jr. In June of last summer the Parish commemorated the 170th anniversary of its foundation.

ST. PAUL'S, CHESTNUT HILL, IS BEAUTIFYING CHANCEL

Beautification of the Chancel of St. Paul's, Chestnut Hill, in the elaboration of the already beautiful Reredos, is rapidly being completed. During the summer certain panels were inserted in the Reredos on the top of which now rest five pedestals which some day will support carved wooden figures. An inscription also has been carved along the top stone of the Altar to which will later be added an Agnus Dei in the center stone and an angel near either end.

The New American Psalter*

A Review by HERBERT BOYCE SATCHER

Due to the fact that the Psalms are chanted in few American churches compared to the prevalence of the custom in England, in this country we have escaped the literal torrent of Psalters which has deluged the English Church within the last few years to its apparent confusion. Indeed the Church of England seems loth to authorize official books of praise whether it be Hymnals or Psalters, preferring to allow a wide discretion in such matters. And of late the material from which to choose has been vastly increased. Certainly the most widely used Psalter in the past has been the *Cathedral Psalter* (1875). The Canticles in our Hymnal of 1892 were pointed according to its principles, and the General Convention of 1895 authorized this pointing to the exclusion of all others.

As time passed, many abuses and absurdities of rendition developed, due mainly to the accent or rallying point placed near the end of the recitative in each half verse. So flagrant did these abuses become and so distorted and unbeautiful the result that Anglican chanting came in for no small amount of ridicule on the part of advocates of other systems as well as those to whom all chanting seemed mere gibberish. The balanced beauties of the elegant Tudor prose became imprisoned in the straightjacket of seven rigid measures of painfully dull music. The recitative was raced through so that the words became a hopeless jumble, the accented syllable was held as if it were the last straw of the proverbial drowning man, though it might only be an "and," a "but," or some other equally unimportant connective, and the inflected portion of the chant was sung in strict time to the end, with perhaps a sentimental retard. This is by no means an exaggerated description of the barbarously cruel treatment the Anglican chant has received and is still receiving in many places.

Of course it was far from the intention of the editors of the *Cathedral Psalter* that this should be so, though the system undoubtedly laid itself open to such treatment. An improvement was made in a new edition (1908), edited by Archbishop Lang, Canon Scott Holland, Dr. C. H. Lloyd, and Sir George C. Martin. Later, with the more widespread knowledge of Gregorian music and the emphasis on the rhythmical values of prose, the floodgates were loosed. New Psalters poured from the English presses, of which the *Barless Psalter,* edited by the Rev. Walter Marshall and Mr. Seymour Pile, seems to have emerged as the simplest and most practical. The principles employed in this Psalter were adopted by the editors of the *New Hymnal* (1919) for the Canticles printed in the back of that book, and to this extent were authorized by the General Convention. The Joint Commission on Church Music appointed by the Convention of 1919 undertook to issue a complete Psalter embodying these principles, thus giving the Church once more a uniform system of pointing to supersede the "Cathedral Psalter System" authorized in 1895.

Fortunately the publication of this work was delayed in order to incorporate the revised text of the new Prayer Book. It has just been issued as *The American Psalter,* edited by Canon Douglas, Dr. Miles Farrow, Dr. Walter Henry Hall, Dr. T. Tertius Noble, and Mr. Wallace Goodrich. This is strictly an "Anglican" Psalter, and devotees of Gregorian music will have to look elsewhere for the time being. Its purpose is "the restoration of the natural rhythm of a speech to the chanting of the Psalms." The means by which it seeks to accomplish this happy result are extremely simple. The notes of the chant take their values from the rhythm of the words, which are so printed that the breathing place is at the end of each line, generally a half verse. Only one bar line is printed in each half verse (except in a few special cases) at the end of the recitation, to show where the inflection begins. If there are more syllables than notes in the inflection, the same is indicated by a dot. The old accented syllables are done away entirely, so that both recitation and inflection move along at the same pace without pause. Syllables on which two notes of the chant are sung are indicated by heavy type. Nothing could be less complicated or more easy of comprehension.

Besides the complete Psalter, with suitable chants, and the Psalms for the Occasional Offices, the book includes the Versicles and Responses at Morning and Evening Prayer, both in their ancient unisonal form and in the festal version as harmonized for four voices in faux-bourdon by Thomas Tallis. All of the Canticles are also given, with numerous chants, including the new Invitatory

(Continued on page 80)

**The American Psalter: The Psalms and Canticles according to the use of the Protestant Episcopal Church pointed and set to Anglican Chants, together with the Choral Serice.* Prepared by the Joint Commission on Church Music under authority of General Convention. New York. The H. W. Gray Co. 1930. Price $2.00.

The Sale of
Christmas Greeting Cards

A Special Box of Twelve Cards, Designed and Sold under the auspices of the Diocese of Pennsylvania

The people of every parish in the Diocese can make the sale of these beautiful cards an easy and successful way of raising money for the work of the Church.

When this box of cards is offered for sale, no gift of money is asked for, but an opportunity is offered to obtain superior greeting cards not purchasable in the shops or elsewhere and which are well worth the dollar asked for them.

Nearly everybody buys from some dealer, during the season, one or more dozen Christmas Cards. Every year hundreds of persons sell Christmas cards to get money for personal use. Some one in every parish can be found willing to do as much to help the work of the Church.

It can be assumed that there are in every parish some persons that know how to sell goods. Is there not some one of these in your parish who would form a small selling force among the members of the parish organizations?

Almost every scholar in the Church School can sell a box or two to the folks at home. With an organized plan for selling, a large part of the Lenten Offering can in this way be secured.

At the Annual Bazaar, the Box of Cards would be a profitable item. Lay the Display Folder, full length, along the counter of the booth and the cards will sell themselves. What a substantial sum would be raised if a number of boxes were sold equal to only half the membership. It can be done if the plan be fairly tried.

Due to the fact that it is now too late to manufacture another edition of these cards, and that the limited stock on hand is being depleted, it will soon be impossible to fill repeat orders.

It would, therefore, probably be more satisfactory to you, and would avoid disappointment on the part of those who expect to purchase from you, if your order were placed promptly and for as many cartons as you can possibly handle.

Address all correspondence to DUDLEY P. BROWNE, Agent for the Field Department, 202 South 19th Street, Philadelphia

FELLOWSHIP PRESIDENTS CONFER ON ACTIVITIES TO AID YOUNG PEOPLE

More than forty members of the Young People's Fellowship in various chapters in Philadelphia and the vicinity gathered at the College Settlement Farm on September 27 and 28 at the Annual Presidents' Conference.

This annual affair, which was held at Quakertown last fall and proved so helpful and instructive to the attending officers, is designed to give the Presidents of the various chapters new ideas for the promotion of the Fellowship movement in the respective Parishes.

Delegates arrived on Saturday afternoon and attended a conference led by the Rev. John C. Roak, who combined a discussion with his talk, which dealt with the type of discussion which afforded the most interest in the Fellowship. At this meeting it was disclosed to the assemblage the small variety of topics which prevailed in the chapters taken as a whole. In a poll that was taken among the officers by the leader it was found that the Eighteenth Amendment and the Volstead Act were the most popular sources of discussion and also that they had afforded the most general interest during the past season. The presence of a campfire in the evening added to the effectiveness of a heart-to-heart talk by the Rev. B. Janney Rudderow, on the personal conception within, of God and our religion.

Sunday morning opened with a corporate outdoor Communion Service, celebrated by the Rev. Reuel Howe. An informal service of Morning Prayer was conducted later in the morning and the afternoon was consumed in a cross-country hike. Members of the Committee who planned the meetings and the details for the entire convention were Mr. Arthur Parkinson, Mr. and Mrs. George Thompson, Mr. Bruce Adkins and Mr. Thomas Herrin.

CONVOCATIONAL UNITY AMONG YOUNG PEOPLE IS MAKING PROGRESS

Convocational organizations of the Young People's Fellowships throughout the Diocese have inaugurated their program for the coming year with the idea in mind of promoting closer contacts among the Churches.

For October 20 the Germantown Convocation arranged a Hallowe'en Party at Calvary Church and invited all the Fellowships in the Convocation. Following a plan that was found successful last year a number of young people have volunteered to address other Fellowships or groups of young people who may desire to organize Fellowships.

West Philadelphia instead of limiting invitations to Convocation meetings to the present officers is also asking all former Presidents of Fellowships to be present, hoping thereby to maintain a continuing interest from year to year. Charles Wood has been selected as Chairman of West Philadelphia for the coming season and Bruce Edkins has been chosen Chairman of the South Philadelphia Convocation Young People's group.

PLAN SUGGESTED PROGRAM FOR Y. P. FELLOWSHIPS

The Diocesan Commission on Young People has compiled a list of suggested topics, a suggested program for Fellowship meetings and a suggested program for the Fellowship year.

More material is contained in this tabulation that can be used by any one Fellowship, but there is opportunity for selection and adaptation. Copies may be obtained from Room 30 or from the officers of the Diocesan Young People's Fellowship.

"The Fixer"; An Analysis of a More or Less Familiar Type*

By the Rev. Granville Taylor

The other day I passed three men basking in the sun at the side entrance of one of the downtown theatres. They were arguing about something quite vehemently, as evinced by their gesticulations. I thought, "well, there they are fixing up the world as usual." The problems of the world are solved, in theory, many times in this manner.

The world is full of "fixers." Men and women who never find anything just right, and who can always tell how they can be fixed. They know exactly what to do. They tell you, for example, what is wrong with the industrial situation. The thing to do is to get rid of the capitalists, do away with the chain stores, or prevent these great mergers that are taking place. Practically, they never lift a finger to help solve the industrial problem, even by taking a regular job. They tell you what is wrong with the Government and politics and they have pet theories how to fix them. It is questionable whether they even exert themselves to cast an intelligent vote—if they vote at all. So likewise, there are those who are constantly denouncing the moral conditions of society, and whose lives are probably not improving conditions in the least.

Church circles are not exempt from these "fixers." We find lots of people who can tell you everything that is wrong with the Church. It should do this, it should change that; it should be more tolerant of this and less tolerant of that; it should have a better organization, or it is over-organized, and so they go on criticizing, condemning and fixing—to their own satisfaction.

You seldom see such folk standing up for any constructive Church work. You hardly ever see them put their shoulder to the wheel or lift even their little finger in such ways as to give a boost to the Church, or to the cause of religion in general. They stand far off and loudly proclaim that all things are wrong. You never smell the smoke of battle on their clothes, there is too much intervening space between them and the same scene of activity.

Jesus was once speaking about the Scribes and Pharisees. He said, "but do not ye after their works; for they say, and do not." He continued by saying that they lay burdens on men's shoulders, "but they, themselves, will not move them with their finger." "Fixers" generally "say and do not," and seldom, if ever, raise a finger to relieve anybody or any cause.

I hope you will not think me irreverent if I should suggest a new petition for the Litany after this manner: "From non-co-operating, criticizing Christians; from long distance, generally dissatisfied fixers of all problems, Good Lord deliver us."

No, I have not been unduly criticized, nor am I greatly upset about something. I am simply expressing the way we all feel toward that group known as "fixers."

** Reprinted from the Vicar's letter in the Parish paper of the Chapel of the Mediator.*

THE INCARNATION, PHILA., WILL COMMEMORATE 75TH ANNIVERSARY IN NOVEMBER

The Seventy-fifth Anniversary of the Church of the Incarnation, Broad and Jefferson Streets, will be observed during the last week in November. On Sunday morning, November 23, the rector, the Rev. N. V. P. Levis, will preach the Anniversary Sermon. On Tuesday evening, November 25, a Parish supper and reunion of present and former members will be held in the Parish House. On November 27, Thanksgiving Day, there will be a special service, and on Advent Sunday, November 30, there will be a Corporate Communion for all members, and Bishop Taitt will preach. Everyone who has had any connection with the Church of the Incarnation is invited to be present. An account of this interesting and important Anniversary will appear in the next issue of The Church News.

Here and There in the Diocese

The Rev. Frederick Myers Morris, son of the Rev. Lewis G. Morris, rector of Calvary Church, Germantown, was advanced to the priesthood by the Rt. Rev. Elmer N. Schmuck, Bishop of Wyoming, in the chapel of Our Father's House at St. Michael's Mission, Ethete, Wyoming, on August 20. Dr. Morris presented his son to the Bishop. It was Bishop Schmuck's first ordination since his Consecration in Philadelphia last year. The Rev. Mr. Morris is assigned as assistant to the Rev. Mr. Hastings at St. Michael's Mission, Wyoming, and also to have charge of congregations at Lander and Riverton.

Hon. Clinton Rogers Woodruff has been appointed Rector's Warden of St. Clement's Church to fill the vacancy caused by the Death of Mr. Edward A. Casey on August 8, of this year. Mr. Woodruff has been a member of St. Clement's Vestry for many years.

The interior of St. Paul's, Edgeley, through the efforts of the Ladies' Guild, has been completely renovated and presents a most attractive appearance.

Through the efforts of the Woman's Guild of St. Barnabas Church, West Philadelphia, the church lawn has been adorned with a large and beautiful bulletin board of striking appearance. It is being used not only to post announcements but to present attractive messages for the attention of the general public. Many people, every day, are to be seen reading with apparent interest the messages which the rector, the Rev. Henry S. Paynter, prepares for the board.

At the first fall meeting of the Young People's Fellowship of Holy Sacrament, Highland Park, the following officers were elected: President, David Crumley; Vice-President, Harry Schmidt; Secretary, Peg Jetter, and Treasurer, Dot Peterson.

Mr. Randolph Smith, for fifteen years organist and choirmaster of St. Barnabas, Germantown, has resigned and has accepted a similar position at the Chapel of St. Simon the Cyrenian, in South Philadelphia.

Through the work of the Ladies' Guild of Christ Church, Upper Merion, the exterior of the Parish House has been renovated, and several changes made in relation to the lighting of the same.

St. Giles, Stonehurst, has been the recipient of a beautiful pair of candlesticks and vases in memory of Mrs. Leopold, given by her sons; also a new rug for the Sanctuary, given by Mrs. Miller. A crucifix, the gift of Mrs. Glisson, has been hung in the vestry room and a piano for the Beginners' room has been given by Mr. and Mrs. Gregson.

Miss Roma E. Angel, organist and choirmaster of St. Matthew's, 18th street and Girard Avenue, has been made a Fellow of the American Guild of Organists. This is the highest degree that can be obtained by any organist in America. Miss Angel was the only one of five in Philadelphia who tried for the degree and qualified. In addition to her interest and service in St. Matthews, Miss Angel has been giving valuable aid in the development of the Diocesan Festival Choir Association.

Twelve of the Young People's Fellowship of the Church of the Atonement, Morton, visited the Galilee Mission in Philadelphia, Saturday, night, October 11, and with the rector of the Parish assisted in conducting the service. This is a part of the Fellowship's service program for the coming season. Other visitations are being planned to the Seamen's Church Institute, the City Mission and to the Episcopal Hospital.

St. John's, Cynwyd, has been further enriched by the setting up of a statue of St. Matthew. It was carved by the workers of Oberammergau and is the gift of Peter Hess, a member of the vestry in memory of his father, Charles Finney Hess; his mother, Annie Duke Hess, and his sister, Mary Maria Smith. The Rev. H. A. F. Hoyt, rector emeritus of the Parish, officiated at the dedication on St. Matthew's Day.

William Beals Baker, a communicant of the Church of the Saviour, West Philadelphia, has commenced his studies at St. Dunstan's College of Sacred Music, in Providence, R. I. This college is understood to be the first of the kind to be established in this country and is intended to provide especially for the needs of students desiring a career as Church Choirmasters and Organists. Mr. Baker is said to be the first student to go from the Diocese of Pennsylvania. He is a graduate of the Class of 1929 of Girard College and this year attended the Wellesley Conference.

Mr. Charles S. Martin, a Master at the Episcopal Academy, has been appointed to take charge of the work among young people of St. James Church, Twenty-second and Walnut Streets. Mr. Martin has announced his intention to study for the ministry.

The vestry of St. Thomas, Whitemarsh, has provided greater protection for the church and all the Parish buildings through the installation of a water main from the Bethlehem Pike to a point not far from the west end of the church property. The work was the result of several years' consideration of the necessity for providing fire protection. On a recent day seven tests were made by the Fire Company, all of which were most satisfactory. The improvement has resulted in a $60 reduction annually in the cost of fire insurance.

The Rev. James A. Montgomery, Professor of the Old Testament and of Hebrew in the Philadelphia Divinity School, will conduct the Pre-Advent Conferences at the College of Preachers in Washington, November 5 to November 12. His subject will be "Preaching the Old Testament Today."

St. Matthew's, Eighteenth Street and Girard Avenue, on Sunday, October 28, commemorated the 105th anniversary of its foundation by special services. Mr. Edward H. Bonsall, rector's warden, made a special address at the 11 A. M. service. A Young People's Service was held at night at which the speaker was the Rev. John R. Hart.

The Rev. H. W. Jones, rector of St. Matthias Church, Philadelphia, and Mr. W. A. Lippincott, Jr., Memorial Church of St. Paul, Overbrook, were nominated by the Sunday School Asociation at its meeting on October 6, for membership in the Diocese Department of Religious Education.

The Rev. W. W. Steel, former Archdeacon in Cuba, for whom announcement was made in the October CHURCH NEWS that the condition of his health would require him to leave the Diocese, now finds his removal from Philadelphia will be unnecessary at present. The Archdeacon expects to remain here during the winter.

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

A Call to Co-operative Service

By ANNA MORRIS

Dr. Franklin, treasurer of the National Council, writes us that it is "vitally important that all unpaid pledges be collected before the first of the year." He also reminds us that there are only three more months. He gives the names of eleven Dioceses and Districts in the 100 per cent class—Pennsylvania is not among

As we are the Woman's Auxiliary to that Council let us endeavor to rouse our parishes and make them conscious of the great work our Church is doing and their part in backing it up.

Mrs. Martin, Chairman of the Diocesan Committee, which meets the first Wednesday in the month, urges us to buy things made in this country and thus help the unemployment situation which is very serious.

The Domestic Committee will have Bishop Jenkins, of Nevada, as its speaker at the November meeting, the second Wednesday in the month. The Committee for the Colored meeting, first Wednesday in the month, will have Mr. Battle, who will most ably present the American Church Institute for Negroes at the November meeting. The Foreign Committee, meeting the third Wednesday in the month, expects to have Mrs. Wylie from Santo Domingo. If you have heard her I am sure you will not miss wanting to hear her again. If you have not heard her, come to this meeting.

The Indian Committee meeting, the fourth Wednesday in the month, will have Dr. Chapman of Anvik, Alaska. Dr. Chapman is retiring after many years of faithful service. He has a message for you. We, in Philadelphia, have indeed great opportunities. It is the inspiration of these leaders that gives us strength to persevere.

The subject for Mission Study in this Diocese for the year to be "The Programme of the Church." The text book is "Our Expanding Church." Isn't it wonderful that we are expanding, for we really are. Mrs. Hill's Normal Mission Study Classes will be held at the Church House on six Wednesday afternoons at 2.30, beginning November 5.

With the Advance Work before us there could be no fitter subject for study. We shall have a clearer vision of what is before us and rejoice that we are advancing and each one of us go gladly forward as a Christian soldier should. Bishop Creighton says that we can't imagine what new life has been put into the workers in the field at the thought of our working for advance—there's a joy in their hearts.

India is the subject recommended for Parish Libraries and Reading Circles. There are most interesting books on this subject in the Auxiliary office on the third floor of the Church House where you may apply for them and for information.

Junior Branches are being especially encouraged and marked up in the parishes.

The Annual Devotional Day of the Auxiliary is to be held on November 25, at Holy Trinity Memorial Chapel, Twenty-second and Spruce streets. Let us all try and be there. The Rev. Thomas A. Conover of Bernardsville, N. J., will conduct the services, and we are very fortunate in having such an able leader. The day will begin with the Celebration of the Holy Communion at 10.30, followed by Meditations. Box Luncheon at 12.30. Meditations from 1.30 to 3. Subject, Advance Work. Father Huntington used to say "To know is to love, to love is to serve." So come, that we may know.

The reports of the United Thank-Offering show steady increase. There are even star parishes where every woman is a contributor. A consummation devoutly to be wished.

A visit to the Supply Bureau will be well repaid and you will be welcomed by Mrs. Paul and be proud of your Diocese. The Supply Shop has some very charming and lovely new things. Don't fail to see them. I once heard a woman at an Auxiliary meeting in her own parish boast that she had never been in the Church House. It is our Church House; our Supply Shop. Let us use it. Let us bear in mind in whose service we are enlisted and remembering that this "service is perfect freedom," if you are asked to do something, do it. It is in the doing that strength comes for doing and we grow.

One word about the Corporate Gift. It isn't really given up. It has expanded. It is incorporated in the Advance Work. So that we may all share—men, women and children—in the Advance of Christ's Kingdom upon earth. Try and hear the message from those who are witnesses in the field. The active women in the Auxiliary are always those who have come in contact with the workers. Their spirits are kindled by the fire that burns brightly in those who have "forsaken all and followed Him." The direct and indirect influences of our actions is more far reaching than we know.

The meetings of the Synod will be over when this message reaches you. Surely with such leadership as we have had the Kingdom of God that is within you is strengthened and the love of Christ will compel you to go forward.

(Continued from page 61)

are most responsible for carrying on of the work of the order. Not only were Provincial officers all present, but also the members of the National Council. These together with the local Presidents of most of the Dioceses made possible intimate Conferences which unified and therefore strengthened the efforts of the order.

THE HOUSE OF ST. MICHAEL AND ALL ANGELS FOR COLORED CRIPPLED CHILDREN

607 North Forty-third Street

Over in West Philadelphia, in Forty-third Street, going north from Haverford Avenue, is a row of old-fashioned houses with little gardens in front, and spacious play grounds in the rear; and there, for many years has stood the House of St. Michael and All Angels, the only home of its kind in this country devoted specially to the care and cure of colored crippled children. In 603 lives the Chaplain, and the beautiful Chapel given long ago as a memorial for the children, and for their neighbors, is in Wallace Street, around the corner.

The sister-in-charge, the teachers, the middle and older girls, and the little nursery children live in 605 and 607, and in 609 and 611 live the boys, little and big, with their own house mother and nurses. In all, it is a household averaging about forty children. And all *crippled.* Some without legs, some without arms; nearly all of them blessed with active and inquisitive little minds, bearing their sufferings with unusual patience and cheerfulness. They all, except the very little ones, go to school, help with the housework, receive some teaching in craftwork, belong to the music class that some day will be the orchestra, sing as only colored children can sing, and lead happy and busy lives.

At intervals they have operations, and retire pro tem to hospital wards, where plaster casts are put on and crooked arms and legs made straight, and other surgical miracles are performed. Some of the children have parents or relations to whom they may go back when they are made well and strong; others have no one to claim them; some are motherless, others fatherless; some are "deserted." These last must be kept on at St. Michael's for a long term of years, or until at least fitted for some occupation that may make them self-supporting. And these are problems indeed. What can be done for George, aged fourteen, six feet tall, no legs, who has spent four years in trying to become an electrician? But who will give him the necessary training with all his pathetic handicaps?

Who will find a means of livelihood for little Alicia, a tiny gentle creature, whose crooked little fingers are at the end of her elbows. What shall we do for Happy, a big boly, who has no arms at all, yet who plays the harmonica beautifully? Or for Helen, who had never walked a step when she came to us, and now is beginning to get about nicely on crutches? But who wants a lame housemaid or stenographer, even if such positions were ever attainable for her?

The old houses in Forty-third Street look very nice from the outside, but

Confirmation Appointments for November and December

Nov. 2.—XX Sunday after Trinity.
A. M.—Oaks, St. Paul, the Bishop.
A. M.—Pottstown, Christ, the Bishop Coadjutor.
P. M.—Perkiomen, St. James, the Bishop.
P. M.—Royersford, Epiphany, the Bishop Coadjutor.
Evg.—Phoenixville, St. Peter, the Bishop Coadjutor.

Nov. 5.—Wednesday.
Evg.—Conshohocken, Holy Trinity (Polish), the Bishop.

Nov. 9—XXI Sunday after Trinity.
A. M.—Yardley, St. Paul, the Bishop.
A. M.—Whitemarsh, St. Thomas, the Bishop Coadjutor.
Evg.—Rockledge, Holy Nativity, the Bishop.
Evg.—Ambler, Trinity, the Bishop Coadjutor.

Nov. 12.—Wednesday.
Evg.—Phila., St. Mary Annunciation, the Bishop.

Nov. 14.—Friday.
Evg.—Germantown, Nativity Chapel of St. Luke's, the Bishop Coadjutor.

Nov. 16.—XXII Sunday after Trinity.
A. M.—Huntingdon Valley Chapel, the Bishop.
P. M.—Washington Memorial Chapel, Valley Forge, the Bishop.
Evg.—Norrsitown, All Saints, the Bishop Coadjutor.

Nov. 19.—Wednesday.
Evg.—Conshohocken, Calvary, the Bishop.

Nov. 21.—Friday.
Evg.—Germantown, Epiphany, the Bishop Coadjutor.

Nov. 23.—Sunday next before Advent.
A. M.—Andalusia, Redeemer, the Bishop.
A. M.—Mt. Airy, Grace, the Bishop Coadjutor.
P. M.—Norristown, St. Augustine, the Bishop Coadjutor.
Evg.—Germantown, St. Barnabas, the Bishop.
Evg.—Norristown, St. John, the Bishop Coadjutor.

Nov. 26.—Wednesday.
Evg.—Phila., St. Barnabas, Kensington, the Bishop.

Nov. 28.—Friday.
Evg.—Oak Lane, St. Martin, the Bishop Coadjutor.

Nov. 30.—First Sunday in Advent.
A. M.—Chestnut Hill, St. Martin, the Bishop.
P. M.—Phila., St. James the Less, the Bishop Coadjutor.
Evg.—Phila., St. Matthias, the Bishop Coadjutor.

Dec. 5.—Friday.
Evg.—Stonehurst, St. Giles, the Bishop.
Evg.—Germantown, St. John Baptist, the Bishop Coadjutor.

Dec. 7.—II Sunday in Advent.
A. M.—Roxborough, St. Alban, the Bishop.
A. M.—Germantown, Good Shepherd, the Bishop Coadjutor.
Evg.—Roxborough, St. Timothy, the Bishop.
Evg.—Germantown, St. Luke, the Bishop Coadjutor.

Dec. 12.—Friday.
P. M.—Phila., Merciful Saviour Chapel, the Bishop Coadjutor.

Dec. 14.—III Sunday in Advent.
A. M.—Calvary, Germantown, the Bishop.
A. M.—Holmesburg, Emmanuel, the Bishop Coadjutor.
Evg.—Manayunk, St. David, the Bishop.
Evg.—Rhawnhurst, Ascension, the Bishop Coadjutor.

Dec. 17.—Wednesday.
Evg.—Elmwood, St. Titus, the Bishop.

Dec. 19.—Friday.
P. M.—Phila., Merciful Saviour Chapel, the Bishop Coadjutor.
Evg.—Phila., St. John Free, the Bishop Coadjutor.

Dec. 21.—IV Sunday in Advent.
A. M.—Germantown, St. Peter, the Bishop.
A. M.—Tacony, Holy Innocents, the Bishop Coadjutor.
Evg.—Bridesburg, St. Stephen, the Bishop.
Evg.—Branchtown, House of Prayer, the Bishop Coadjutor.

Dec. 31.—Wednesday.
Evg.—Elmwood, St. Cyprian, the Bishop.

inwardly they are firetraps and menaces of most deadly nature. In the last ten years four fires have broken out and no one who has not been through such an experience can visualize the horror of waking in the night or early dawn to find the house filled with smoke and a red glare lurking under some stairway, and to realize that the children who have gone to bed without their legs and braces are as helpless as newborn babes, and must be picked up and carried downstairs one by one until all are safe and sound in the street or garden.

Sister Katharine Margaret is always glad to have visitors come in the afternoon to see the children—perhaps to hear them sing—and to see how much we need another environment. We have bought a beautiful piece of land at Ambler, and there we hope to build a new and safe St. Micheal's so soon as there is enough money in hand to justify the venture.

MR. R. M. HAINES
1520 Locust Street
PHILADELPHIA

is the treasurer, and who will send him a check, a little thin one, or a fat big one, to help build a new House of St. Michael and All Angels, and to earn for the sender that wonderful commendation—"Inasmuch as ye have done it unto the least of these ye have done it unto Me."

H. J. W. D.

A SCRIPTURAL LESSON

One of Simeon Ford's latest stories is about a Pennsylvania Sunday School. A young lady with philanthropic motives was teaching a dozen or two little ones in the mining district.

"Now, where did I tell you the Saviour was born?" she asked one morning.

"Allentown!" shrieked a grimy twelve-year-old.

"Why, what do you mean, Johnnie? I told you He was born at Bethlehem."

"Well," replied Johnnie, "I knowed 'twuz some place on de Lehigh Valley Railroad."

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Book Reviews

Social Service Directory of Philadelphia. Published by the Council of Social Agencies of the Welfare Federation of Philadelphia; edited by Esther Cloud; $3.

Social Welfare Laws of the Forty-eight States. Published by the Wendell Huston Co., Des Moines, Iowa; $10.

Reviewed by
CLINTON ROGERS WOODRUFF

How often the busy parson or layman wants information, and that at once, of where to go to for help in dealing with some problem involving misfortune in one of its many forms. Where do they take care of the aged, what about placing children; where are the special and general hospitals? Dozens of such questions arise in the course of a month and the fact that there are scores of institutions that can possibly be of service is of little help unless we know where they are and who are the officials in charge.

This is the function a new publication, the *Social Service Directory of Philadelphia,* performs. It lists 590 agencies, giving the legal title, address, work carried on and the names of officers. In addition there is an intelligently prepared classification of services rendered.

Some idea of these services may be gathered by a brief summary of the functional classification under "Child Welfare" where we find institutions looking after dependent children (both long and short term care); day nurseries; protective and correctional agencies and auxiliary school services. It takes twenty pages to record these. In the matter of "Family Welfare" we find listed: Family service and relief; immigrants (foreign born and travelers); residences for men and boys; residences for women and girls; agencies for the homeless; agencies for seamen; homes for the aged; legal aid; protective and correctional agencies for adults. Under "Health" the list is even longer: Health, educational and administration; general hospitals; special hospitals (for cancer and skin diseases; chronic and incurable diseases; contagious diseases; eye; orthopedic; stomach; tuberculosis hospitals and sanatoria; women and children;), independent clinics and dispensaries; convalescent care; nursing service; mental hygiene (mental and behavior clinics; hospitals for mental diseases; institutions for mental defectives; feeble-minded), and epileptics.

"Community, Recreation and Education" yields: Federations, and co-ordinating agencies; foundations; civic agencies; general housing and planning agencies; recreation; settlements and neighborhood work; boys' work; girls' work; vacation service; general education (social work or professions allied therewith); education of the foreign born; education and care of the physically handicapped (the blind; the crippled; the deaf and hard of hearing); employment and vocational guidance.

Under each of these headings it is a satisfaction to note that our own Church is well represented, as are most of the other religious bodies. As I have said on more than one occasion sometime some one may have the time and the inclination to make a census of the membership of the boards in charge of these bodies and when that is done I am persuaded that the results will show that the vast majority of them are composed of men and women actively identified with some religious organizations and I have an impression based on a number of years' observation that the Episcopal Church will be well to the front.

One of the interesting and valuable features of this admirable Directory, which contains 262 pages, is the reference to the official bodies, state and municipal dealing with the same problems. This is highly encouraging as showing the recognition which the state as well as the individual is giving to those, who for one reason or another need the thoughtful care and attention of their stronger and more fortunate brothers.

There are also times when it is important to know what is the law bearing on these questions. As a matter of fact these cases fairly bristle with legal points and in this connection the inquirer will find Wendell Huston's *Social Welfare Laws of the Forty-eight States* most helpful. In loose leaf form (so that it can be kept up to date from year to year) the editor has gathered all the laws of the several states of the Union dealing with the care, maintenance and support of the poor; dependent, neglected and delinquent children; placement and adoption of minors; illegitimacy; juvenile court systems of practice and procedure; the commitment of children to public or private institutions; probation and parole; mentally and physically handicapped children; the public administration of charities and corrections; departments of public wel-

(Continued on page 78)

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MEN'S CLUB OF EPIPHANY MAKE MANY IMPROVEMENTS

A number of improvements in the Parish House of the Epiphany, West Philadelphia, have been recently completed, virtually all of the work being done by members of the Men's Club, who also provided the funds for the materials. The improvements included a new ceiling for the balcony, new lighting for both sides of the basement, painting of the ceiling and walls of the balcony, kitchen and pool room, painting of the wire screen and steam pipes, a score-board for the shuffle board tables, new handles and catches for all the windows, and a vestibule entrance on the south side of the basement. Also included in the improvements were curtains for the windows, the gift of Mrs. Davenport.

THE OCEAN

What lessons from the sea there come
From its immensity;
Its mystery, horizon far,
Breathe forth eternity.

Along the highways of the deep,
On wide expanse of sea,
I watch the ships go sailing by,
And think of Galilee.

H. F. Huse.

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Other sailings Jan. 8, Feb. 21, April 23, May 26, June 10, July 2, July 17. For detailed itinerary and all information write

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THE UNITED STATES NAVAL ACADEMY, SAINT JOHN'S COLLEGE, several PREPARATORY SCHOOLS, and the YOUNG PEOPLE in ST. ANNE'S PARISH, present an opportunity which moved the present BISHOP OF MARYLAND, the late PRESIDING BISHOP DR. JOHN G. MURRAY, the HON. ALBERT C. RITCHIE, GOVERNOR OF MARYLAND, and others to aim at establishing a "CHAIR OF SERVICE" in ANNAPOLIS. Full information will be gladly supplied by the Bishop of Maryland, 409 North Charles Street, Baltimore.

Christmas

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(Continued from page 74)

fare; licensing of correctional work; mothers' allowances and old age pensions; systems of correctional institutions; industrial training schools and reformatories, and sterilization.

Professor Frank J. Bruno, of the Public Welfare Department at the Washington University, and president of the American Association of Social Service Workers, calls attention in a foreword to the confused state of the laws and administration of public relief functions. The responsibility for poor relief commands attention of no politically important element in our American states. There is no official leadership for improvement in the statement of the law and its administration. Such leadership as there is is to be found in voluntary organizations like the Public Charities Association of Pennsylvania, of which George R. Bedinger, of our own Department of Christian Social Service, is director, and similar bodies in other states. Poor laws deal with a group for the most part forgotten by the man of the street, and when remembered, it is usually in connection with some irritating incident such as a tax bill or some inadequate provision. Even social workers while they are continually using public relief laws have on the whole been accustomed to look upon them with an air of fatality.

Both of these publications ought to be on the tables in the Church House.

TALKS ON "PERSONALITY" BY DR. ARTHUR HOLMES

Under the auspices of the Church School Teachers of the Chapel of the Mediator, West Philadelphia, Dr. Arthur Holmes, of the University of Pennsylvania, is conducting a series of talks on the second Wednesday of each month at 8 P. M. in the Parish House of the Mediator on "Personality." Dr. Holmes' general subject deals with Child Nature and its Psychology. The talks are not limited to the Church Teachers, but have been arranged to give all the adult communicants of the Chapel the advantage of the course and any other adults who may desire to come.

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

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By J. Wesley Ingles

Unanimously chosen by the judges as the outstanding manuscript from a wealth of offerings on the theme: "The Heroic Appeal of Christianity to Young People."

D. Randall MacRae, sophisticated and cynical, star half-back on the Princeton varsity for three years, suddenly announces to his wealthy father that he is not going back for the final year necessary for graduation. Instead he selects a small co-educational college in the middle west with a pronounced Christian atmosphere influencing its every activity. A strange background indeed for a young man of MacRae's tastes and habits.

What prompted this unusual step? What was the outcome?

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"Silver Trumpet" is a fascinating story that will challenge the thought of the most indifferent reader.

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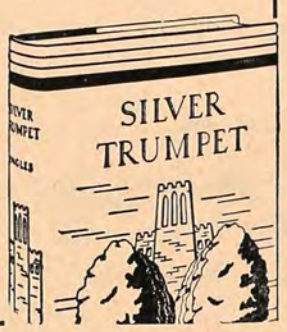

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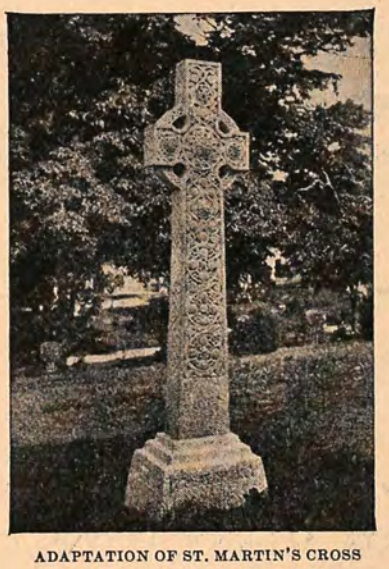

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(Continued from page 68)

Antiphone to the Venite. In short, the book contains everything necessary for full Choral Morning and Evening Prayer.

The one apparent defect—and it really is a serious one from the practical point of view—is that where the Psalm is carried over the page, as it has to be in many cases owing to the length of some Psalms, the chant is not re-printed, making it necessary for singers to memorize either the words or the music. This will lead to difficulties and should be corrected.

Most heartily do we echo the prayer of the editors appended to the Preface: "May the intelligent use of these principles release imprisoned Melody from behind the bars: and tend to restore the Psalms and Canticles to their ancient primary place in the Choral and Congregational praise of Almighty God."

MARKS 28TH ANNIVERSARY OF RECTOR'S INCUMBENCY

The twenty-eighth anniversary of the Rev. Horace A. Walton's first Sunday as rector of the Good Samaritan, Paoli, was commemorated by special services on October 12. The church was specially decorated in his honor and Bishop Taitt, who is a life-long friend of the rector, preached at the morning service.

When Mr. Walton took over the Good Samaritan it was a small country chapel with four children in the Sunday School and a choir of two men and a boy. The Sunday School now numbers 165; the choir of thirty-two is recognized as one of the best vested choirs in the Main Line district and the Church has a membership of 350. Recently a new wing was added to the church building.

ST. JAMES, PHILA., PLANS MONDAY ORGAN RECITALS

Beginning Monday, November 3, and continuing on successive Monday nights, at 8.30 o'clock, with a few exceptions, St. James Church, Twenty-second and Walnut Streets, has arranged for a series of eighteen Organ Recitals, during which the whole of Bach's organ works will be played by Mr. Lynnwood Farnam, one of America's distinguished organists. Mr. Farnam gave these recitals in New York, where the enthusiasm for them was so great that they had to be duplicated, and the final recital moved from his own church, the Church of the Holy Communion, to the larger St. George's Church.

IN LIGHTER VEIN

"Do you play golf every Sunday?"
"Oh, yes—religiously."—*Life.*

CONFERENCE OF COLORED WORKERS FAVORS INCREASE IN COLORED EPISCOPATE

Resolutions recommending to the next General Convention the naming of additional colored Bishops to have oversight of areas in which there are considerable colored populations were adopted at the meeting of the Eighth Provincial Conference of Church Workers Among Colored People, which met in Philadelphia October 7 to October 9, at St. Barnabas Church, Germantown.

This action, together with the report of a survey of the colored Churches in the Province, it was decided to report to the Provincial Synod for the latter's information. The report of the survey made to the colored workers was presented by the Rev. Scott Wood, of Pittsburgh, and indicated a great need for additional churches for colored people in the Dioceses of Bethlehem, Easton, Erie, Delaware and Southwestern Virginia. Dr. Wood's report also showed a number of young colored men in different colleges preparing for the ministry. A vote of thanks was given to the Provincial Synod for its co-operation in making Dr. Wood's survey possible.

The next meeting of the Provincial Conference will be held at St. Paul's School, Lawrenceville, Va., in the fall of 1932.

Attending the Conference were thirty-two of the fifty-two colored clergy. Addresses of welcome at the opening were made by Bishop Taitt, the Rev. Wallace Conkling, rector of St. Luke's, Germantown, and the response was made by the Rev. J. L. Taylor, rector of St. Philip's Church, Richmond, Va. The Conference sermon was preached by the Rev. George F. Bragg, of St. James Church, Baltimore.

During the Conference addresses also were made and papers read by the following:

Rev. E. H. Goold, President of St. Augustine's College, Raleigh, N. C.; Mr. Wallace A. Battle, Field Director of the American Church Institute for Negroes; Rev. J. Alvin Russell, Principal of St. Paul's Industrial School; Rev. B. M. Harris, Norfolk, Va.; Rev. J. DaCosta Harewood, of this city; Rev. Tollie H. Caution, of Maryland, and Harold M. Stratton, M.D., of St. Luke's Church, Washington.

Officers elected were: President, Rev. Edgar C. Young, of this city; Vice-President, Rev. J. L. Taylor, Richmond, Va.; Secretary, Rev. Tollie H. Caution, Maryland, and Treasurer, Mr. Theodore Richardson, of this city.

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MANY PRIESTS RECRUITED FROM LAY READERS' RANKS OF CHURCH IN AUSTRALIA

The Church in Australia makes much use of Lay Readers, says an announcement from the Church Missions House in New York. "One seldom meets an Australian priest who has not served first in that capacity, and many settled Parishes today were started by laymen when the people were pioneering and could not afford to pay a priest even if one had been available. The Lay Readers are of two kinds, those who work at other occupations during the week and give their time for services on Sunday, and those who give all their time to the work and receive a salary for it. The priest may have a Parish of several thousand square miles with perhaps twenty or thirty centers where services are held. He tries to go to each place as often as he can, and between times the lay readers carry on. In one Diocese there are three times as many Lay Readers as priests."

FAITH AND YOUTH PROGRAM

This Church program for older boys being sponsored by the National Office of the Brotherhood of St. Andrew, and widely advertised throughout the country should meet with the hearty approval of every Church and Brotherhood man.

Our Diocesan Assembly of the Brotherhood earnestly urges the Directors of our Chapters, both Senior and Junior, to do everything in their power to forward this movement. The National Office has sent outlines of the plan and full details as to methods to all rectors of Parishes and Directors of Chapters everywhere, and the week in particular upon which the concentrated work is being done is November 23 to 30, culminating in a Nation-wide Corporate Communion of men and boys on Sunday, November 30, 1930, in their several Parishes.

Percival H. Granger, *President,*
Pennsylvania Diocesan Assembly,
Brotherhood of St. Andrew.

BROTHERHOOD CORPORATE COMMUNION NOVEMBER 30

The Brotherhood of St. Andrew annual nation-wide Corporate Communion for men and boys of the Church will be observed on the First Sunday in Advent, November 30. Because of its "Faith and Youth" program during the preceding week looking forward to the Corporate Communion, the Brotherhood is counting upon a larger participation in this year's service. Supplies for the Corporate Communion, including pos-

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ters, invitation cards and preparation leaflets may be obtained from the national headquarters of the Brotherhood in the Church House, 202 South Nineteenth Street, Philadelphia.

RE-INFORCEMENT FUND FOR WORK AMONG THE DEAF

The Re-inforcement Fund, established a year ago by the Incorporated Conference of Church Workers among the Deaf in the United States, to encourage bright and intelligent young men to study for the Ministry and to aid and extend present and future work, has reached $3,108.58, according to a published report in the October number of the *Silent Missionary,* official organ of the Conference.

As soon as the Fund has reached a total of $15,000 it will be doubled by a gift of a similar amount from Mrs. Thomas Fleming, Jr., of California, a sincere friend of the work.

Friends who are interested are requested to send their contributions to the Rev. H. Lorraine Tracy, Treasurer, 518 Ninth Street, N. E., Washington, D. C.

DEATH OF MISSIONARY RELEASES NEW FORCES TO CARRY ON MISSIONS

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash, of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in eastern North Carolina.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed a gift for making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. (Mr. Nash was godfather to 347 persons.) This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

A GO-GETTER

"Is the motor-car an asset to the church?" inquires a religious paper.

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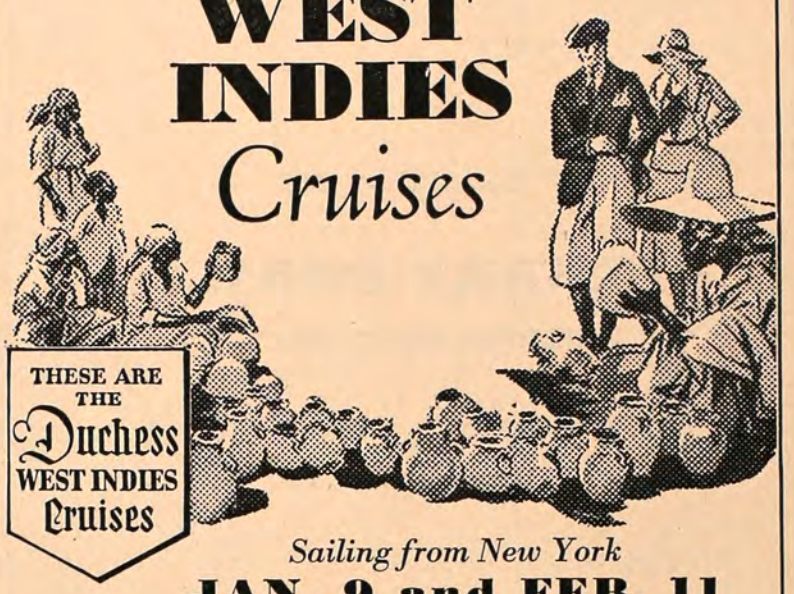

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MONUMENT TO BISHOP BRENT AT LAUSANNE PLACED IN POSITION

The Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Cathedral, Buffalo, who recently returned from Europe, announces the completion of the monument to Bishop Charles Henry Brent at Lausanne, Switzerland. The monument was placed on October 15 on the final resting place of Bishop Brent in the Protestant cemetery of Bois de Vaux at Lausanne. Bishop Brent was burried at Lausanne in compliance with his dying request. The monument, which is in the form of an altar-tomb, was designed by Ralph Adams Cram, of Boston, famous church architect and godson of Bishop Brent, and is the memorial of the people of the Western New York Diocese to Bishop Brent. It was made possible by more than four thousand members of the Diocese who contributed not more than the allowed amount of one dollar each.

"Lausanne does not forget Bishop Brent," said Dr. Jessup. "Scores and hundreds of visitors from many lands have made the pilgrimage to his grave in the cemetery Bois de Vaux during the past year. Not only was the grave granted in perpetuity, an unusual concession, by the authorities, but the spot has been kept in perfect condition and constantly beautified with flowers by the municipality of Lausanne. And this care will continue through the years.

"The monument marking the Bishop's grave is a massive block of granite, in the form technically known as an altar-tomb. It is six feet three inches long, two feet six inches wide and one foot eight inches high.

READY TO ADVISE

A man who was so singularly lazy as to be quite a problem professed to be converted in a revival. His associates in the church were anxious to know whether he would now bestir himself and go to work. He attended a meeting and offered a prayer in which occurred the petition, "Use me, Lord, use me—in an advisory capacity!"

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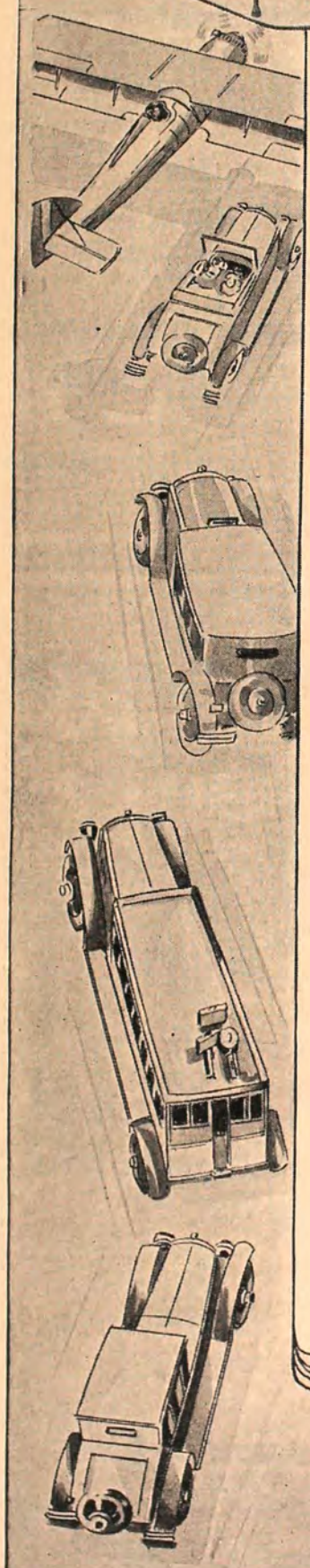

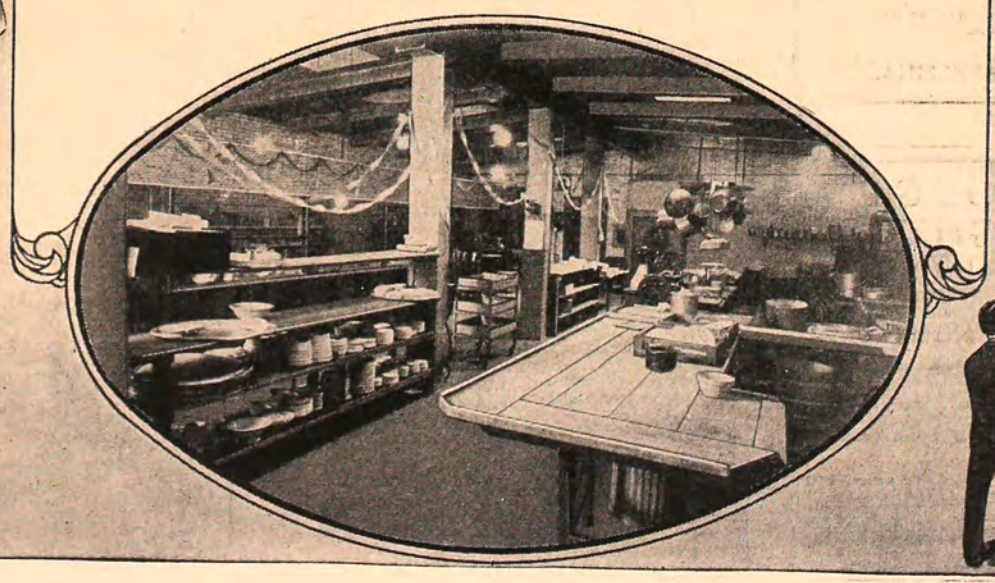

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IMPRESSIONS OF A VISIT TO SOME DAILY VACATION BIBLE SCHOOLS OF CITY

It is difficult for those who flee the city's life during the heated term of the year to enter, even in imagination, from their vantage point of hills or sea or open spaces the life of the multitudes burdened with the sweltering heat of summer days in sun-baked streets and narrow courts.

The ministry of the Church is challenged by such as these. The Daily Vacation Bible Schools is one of the answers to that challenge. Nobly has the response been made by Christian folk throughout the city. Over two hundred schools were opened every day for six weeks and more than 30,000 chlidren gathered in from the glare and heat of crowded streets to meet in pleasant airy rooms where directed play and handwork and, best of all, Bible stories were told again and learned and dramatized and put in pageant form until not only lips have caught the words but hearts flame up with the eternal truths of God.

In glancing over a Survey of this work that was made last summer our hearts rejoiced as we read of eighty-three Baptist schools with an enrollment of over 12,000 children; seventy-two Presbyterian schools, over 10,000 children. The Methodist, Lutheran, Jewish, follow in order. At the last our own dear Church with eight schools and approximately 1000 children. As we read we found ourselves asking the question why eight only with the many hundred church buildings in the Diocese, buildings sacred to the One who so loved little children, and who taught us that the "crown of honor is not authority but service."

We passed many of these buildings during the parching heat of the past summer. They all seemed to be hermetically sealed, while around them a flood-tide of young life ebbed and flowed as daylight rose and waned.

Is the box more precious than the ointment? Buildings used, yes scratched and worn, may send forth a perfume that will follow and uplift a child through stormy years ahead. It was the "broken box" whose history has been handed down through the centuries. While we feel sure that the schools of our Church were fruitful in fine results we did not have the good fortune to visit all of them, but the work done at St. John the Baptist, Germantown, was gathered into focus by a beautiful Pageant, which we had the privilege of witnessing.

The Pageant was given on the evening of August 6 as the closing exercise of the school. It was called "The Highway of the Lord," and was writ-

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ten, staged and directed by Maria Halsey Stryker, whose fine dramatic and deeply spiritual work has been recognized in other such efforts throughout the country.

But more than the work was the spirit it called forth in the children. Very earnest and sincere they were and for the time being one felt that in very fact their effort was to fulfil the ancient command, "Prepare ye a way of the Lord." Their store of Bible knowledge must have been enriched as they visualized the Message of Love, the Love whose meaning is giving and blessing. I am sure that the hearts of those present were inspired and uplifted as the children passed down the aisle following the Cross of Christ and pledging loyalty to it and to Him in their Song of Praise.

We hear yet the echo of the refrain, "Where He Leads me I will follow, follow, follow all the way." In the silence at the close as we knelt in prayer, many a moistened eye in that congregation was lifted to the Face of Him who bade the children come, asking that the little feet just starting on life's journey be guided to the end.

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May the number thus used increase.

M. V. G.

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The best time to mail an angry letter is one week after it has been written.

Industry, frugality and love can never build a world that envy cannot ruin.

The man who is doing something is always the target for rocks from those who are doing nothing.

The proud man is the hardest material God ever has to work with.

No church ever saved a community by quarreling among themselves.

Most church quarrels arise over someone's right, not over someone's prayers.

Blessed is the man who appreciates his own time too highly to waste the time of someone else.

A READY ALIBI

A Church member was approached on the subject of more substantial support in a tangible way. He remonstrated that with the pressure being brought by his many creditors he was unable to make any contribution at present.

"But don't you think you owe the Lord something?" asked the interviewer.

"Yes sir, I do. But He isn't pushing me like the others."

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

EDWARD A. CASEY

Edward A. Casey was elected a member of the Vestry of St. Clement's Church, Philadelphia, on January 12, 1909, and was appointed Rector's Warden on April 23, 1923, serving in both capacities until his death on August 8, 1930. He was a devoted Churchman, a loyal Catholic. A man of the highest personal probity, he was one who aided by his support and advice the work of the Parish and advanced its various interests. His sweetness and persuasiveness were in the highest degree helpful. Not the least of Mr. Casey's contributions to the Parish and to the Catholic cause was his splendid family of four sterling young men and a daughter, all devoted to the principles for which the Parish of St. Clement's has stood for the past half century.

It is difficult to write with moderation of the loss the Parish and his colleagues on the Vestry have sustained in his death. Passing in the fulness of years, with a life of usefulness combined, he leaves a memory which will become one of the cherished possessions of the Parish.

Requiescat in pace.

Franklin Joiner, *Rector.*
Edward B. Clay,
Sheldon Potter Ritter,
Clinton Rogers Woodruff,
Committee.

REV. HARRY RANSOME

At a special meeting of the Vestry of Christ Church, Media, held May 10, 1930, the following minute was unanimously adopted:

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itus of this Parish, and for more th
twenty years our devoted and lo
Rector. During all these years his sy
pathy and self sacrificing devotion
his people in time of sickness and s
row will never be forgotten. His f
judgment of character and his wond
ful wisdom in dealing with the pr
lems of his people were remarkable.

He never lost sight of the fundam
tal fact that souls are not saved c
lectively, but individually. His love
people as well as his scholarly natu
was the urge to study and keep abre
of all the newest and best thought.

To those who listened to him we
after week and year upon year
preaching never left us without sou
moorings, although taking us into eve
new field of thought. The orthod
faith of the Church, the nature and *lo*
of Jesus, the Divine Son of God, w
the ever new theme of his teaching.

He was a faithful priest, a true cu
of souls, a rare personality. His dea
is a personal loss to every member
this Parish. We shall always remem
ber him with love.

O Lamb of God, grant him Thy peac

HOWARD WELLS FULWEILER,
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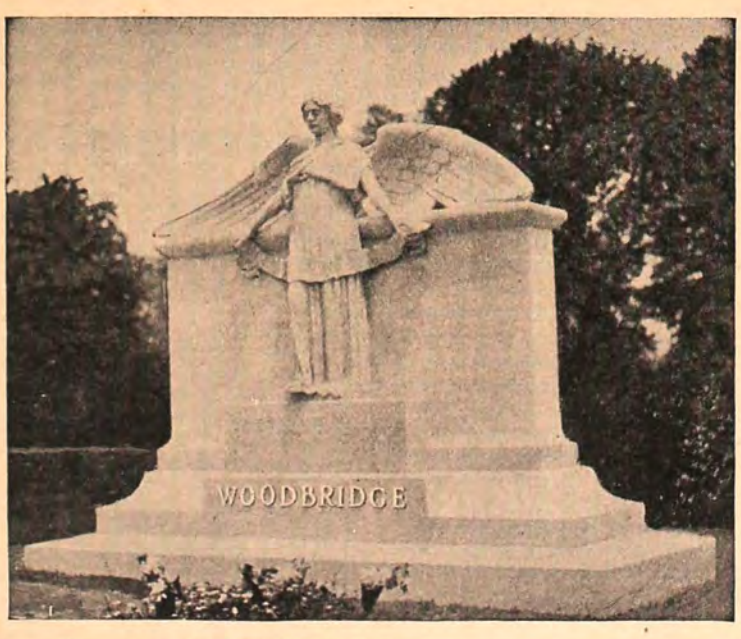
to record our affection for her, our a



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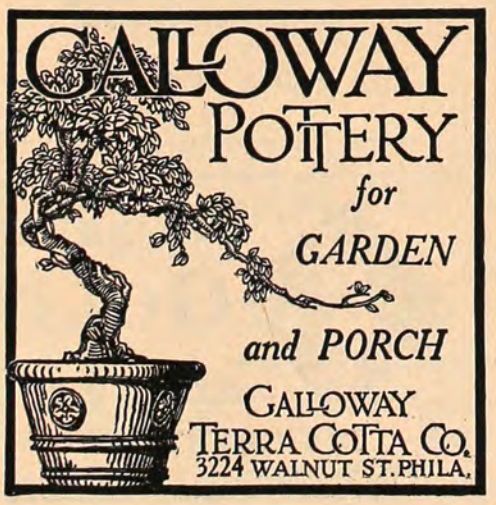

miration of her character, our appreciation of her usefulness and our distress at losing her. Always kind, sympathetic and generous, she won our hearts; filled with a living faith, she practiced her religion in her daily life; conscientious and efficient, she carried out whatever she undertook to do. Her interest in the school and everyone connected with it was keen and vital, so that Managers, House Mothers and students all knew she was their friend.

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"She has been taken from our sight, but her influence and example remain to stimulate and inspire all who knew her.

"RESOLVED, That this resolution be spread upon the minutes and a copy sent to her daughter."

MISSION FOR MEN

At the Church of St. John the Baptist, 5001 Germantown avenue, a Preaching Mission especially designed for men will be conducted from November 16 to 23, inclusive. Rev. Sydney Goodman will be the Missioner, assisted by the rector, Rev. F. M. Wetherill. The Services are scheduled for eight o'clock every evening except Saturday. A Question Box —ask all you will—is an entertaining and informing feature of Mr. Goodman's method.

The standards of purity and of integrity and honor shall no longer waver in uncertain hands when Christian men and women speak, with authoritative voice, the things they know to be pure and honest and lovely and of good report.—*Bishop Perry.*

Members of the Church Club paid a visitation to the Masonic Homes at Elizabethtown in Lancaster County on Saturday, October 25, as the personal guests of the Hon. A. M. Beitler, the club's President. The club members assembled at the Church House, where a fleet of automobiles awaited them. After dinner at the Homes the various buildings and grounds were inspected. The Masonic Homes cover about 1000 acres; there are at present more than 500 guests living there, including adults and children.

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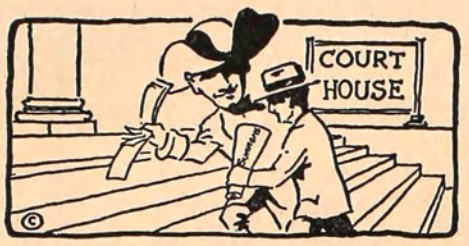

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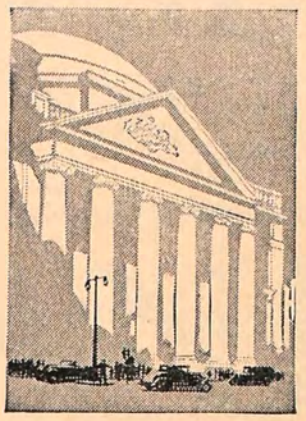

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